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J. Glover.

The lively Portraiture of M^{rs} Mary Griffith.

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HAC HOMO
WHEREIN
*the Excellency
of the Creation
of WOMAN
is described,
by way
of an Eſſaie.*

*London Printed
for R. M: and are
to be ſold by
Ph: Neut.*



By W. Aust

in Eſquire.



HÆC HOMO:

WHEREIN
THE EXCELLENCY
of the CREATION of
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described;
BY WAY OF AN
ESSAY.

By *William Austin*, Esq;



LONDON,

Printed by *R.O.* for *R.M.* and *C.G.* and
are to be sold by *Nicholas Fussell*,
at the white Lyon in S Pauls
Church yard. 1639.





To the truely vertuous
Mistresse MARY
GRIFFITH.

Lady;



HE Authour
of this Essay
made you his
Patern, which
(being a Posthume) begs
you the Patronesse: let its
infancie plead its excuse, if
it deliver in broken words
but half your worth: and
if you please to take it into

A 3

your

The Epistle

your protection, it may hereafter come forth more knowing of your vertues; some incredulous people it is likely to meet with, who will deride it, as *Apocrypha*, their sinne is their punishment; they have not seen you: and whilst through their malice they condemne the Authour; by the truth of your vertues, he becomes a martyr: the Title of this *Manuell* is generall, the excellencie of *Womans* creation, the intended ayme of the *Authour* was particular,

Dedicatory.

ticular, your praise: that he might satisfie the doubtfull; your perfections (though they are admirable) are not miraculous, which if they were your glory would be lessened, because they were not so fully your own: and those of your Sexe, could not be so justly accused of enclining to the vices of the times, if it were not a decking from their naturall purity: your beginnings being equall, makes their infancie proportioned with your glory, but justice; and this work
of,

The Epistle, &c.

of his, and my Dedication
but a duty, whereby I am
obliged to acknowledge
my selfe,

Vertuous Lady,

Your most humble

Servant

I. A.

To



To the Reader.

I*T is not to bee expected that pieces though of never so exact and curious frame, composed by the most excellent and evenest hand, should passe through the croud of the Criticall, and Censorious multitude, without receiving the adust effects of their malignant humours. It cannot be looked for therefore, but that this Essay of this excellent Author, must bee forced sometimes in its passage, through the dangerous sea of these quarrelling times, to strike sayle to those musters of malignant*

A 5 and

The Epistle

and envious judgements that inevitably will assault it: and it is infinitely beyond my weake ability to come in with such supplies as might rescue so well-a-deserving Subject from suffering ship-wracke. But sure I need not, the Peece it selfe is strong enough to stand it out even to a victory, though it may now and then seeme to sinke under the abundant pressures of Assaylants. Yet give me leave (courteous Reader) at the least to shew my willingness to doe somewhat, especially seeing it (or rather the world) hath had the misfortune to lose the Author, a Gentleman highly approved for his Religion, learning and exquisite ingenuity: his former Adventurings into the world, in that sublime expression of his Divine Meditations, have beene safely landed in the wisest and candidst judge.



to the Reader.

judgements with approbation and
applause; and doublesse, This, can
not chuse but receive also a childs
portion together with that his bro-
ther, and why not a greater? for it
Zarah-like put his hand out first,
and therefore was the elder, though
upon his drawing backe, his brother
came out before him: They are both
like the father, onely that, of a more
graver, this, of a more youthfull a-
spect: yet if the judicious Reader
will be pleased to take an impartial
view of its severall Lineaments, he
cannot choose but see the true Idea
of a most grave and Divine spi-
rit shining forth in even its tender
Non-age. I am sure I shall rather
blemish then adorne the worke, by
saying any thing, and indeed, what
need I? *Vino vendibili non
opus est hedera*: my generall
request to the Reader is, that he
would

The Epistle, &c.

would be pleased to let it passe quietly, and if he be one that cannot finde in his heart to commend and approve it, let him leave it for those that both can and will, out of a pure judgement and refined wit, give it its due merit and honour; and to such, I promise to remaine,

Ready to doe my best service,

RALPH MABB.

HÆC



HÆC HOMO.

C A P. I.



HE *Omnipotent*
 in the Begin-
 ning, Created
 all things for
Man; and untill
 all things were
 made *fit* and convenient for
 him, *he* was not made : But,
 when they had received their
 Ornaments, then was brought
 forth this *admirable creature*,
 (the *Image* of his Creator,)

B

who

who was so excellently composed, that his Maker had not onely given him [*Os sublime,*] a face upward : but [*mentem internam,*] a mind inward, to behold the Heavens, and all under them : *Homo ad contemplandum Creatorem suum creatus*

Gregory. *est,* saith Gregorie. Certainly, one would think, that to the making of so Divine a creature, some extraordinary matter, collected out of the Quintessences of the celestiall Spheares, ought to be prepared. One would scarcely believe, (but that it is written, where is no falshood;) that the base earth were his best apparell; nay worse, not earth, but Dust, (the very contemptible Dust,) which the least wind blowes away.

But,

But, when we behold his dayly carriage, his pride and haughtinesse; with what disdain, he not onely *contemnes* inferiour creatures; but such as were created equall with him; we may judge him, either to be made of *better stuffe* then we have heard of: or, that he very much *forgets* his beginning.

He was not made of *Heaven*, nor in *Heaven*; but in *earth*, and of *Dust*, amongst (his fellow creatures) the *beasts* of the field: of the *same mettle*, in the *same place*, and in the *same day* with them.

What should make him so proud, as to *Despise*, and, with so many sought-for words *contemn Woman* (his other self?)

Doubtles, it proceeds from

B 2

his

his *ignorance* or *forgetfulness* : in that he *knowes not* , or will not *remember* his lowe *beginning* , (even out of the Dust :) and , had need to heare this *sentence* again from Heaven , oftner then rain upon him , *Nosce teipsum* : otherwise , he would not esteem so *unworthily* of *woman* , which is *his other half* , and part of his own *bodily substance* . It shewes , as if a *Man* should love his *head* ; and hate his *braines* : Is not *she* , *he* ? Examine , and you will find *small Difference* .

I. As , *first* , for *name* : though (for necessary *distinction* sake ,) they were created *male* and *female* , and *two Bodies* : yet all (*in one word*) makes but [*Home* ,] *one Man* . Which ver-
 Cicero, ry Word *Cicero* , (the most eloquent

eloquent of his time,) thought no *barbarisme*, to bestow upon a *Woman*, and a vertuous Lady; when (remembering his commendations to her, in an Epistle to her husband,) he calls her *Homo Singularis pudicitiae ac pietatis*.

In the *sexe*, is all the difference; which is but onely in the *body*. For, she hath the same reasonable soule; and, in that, there is neither *hees*, nor *shees*; neither excellencie, nor superiority: she hath the same soule; the same mind; the same understanding; and tends to the same end of eternall salvation that he doth. In which, there is no exception of *sexe*, persons, or nation: But (in the *resurrection*) she shall, (without exception of *sexe*) obtain like body

with him; according to the *similitude of Angels*: For, *they* were bought at the *same price*, and shall dwell in the *same glory*.

2. She hath not onely the *same name* with him; but, they are *both of one figure*; made by *one workman*; of *one substance*; in *one place*; in *one day*; so that, there is no such *generall difference* between them, that can give excuse to *Man* to esteem *basely* and *meanly* of her, but that he must needs (therein) touch *himself*: since she was made *so equall* with him, and *so like* him. Notwithstanding, there may be observed *some nice differences* between them in their creation: but indeed, they are *such*, as rather much *increase* her praise, then *detract* the

the least scruple from her worth and excellencie.

As for example, *First*, 1.
though *she* were created with him, in the same and one day; yet, not at one time.

Secondly, though in one generall place, yet not in one particular place. 2.

Thirdly, though of one substance, yet not of one matter. 3.

Fourthly, though of one workman, yet not in one manner. 4.

Fifily, though of one figure; yet not of one form. 5.

Sixtly, though of one generall name; yet not of one particular name. 6.

These things, (though they seem never so *slight* and *triviall*) make much for her excellencie and honour. Therefore, to the end I may keep some

order in what I intend, I will first shew what I have observed upon these *six* former Differences; of *Time*, *Place*, *Matter*, *Manner*, *Form* and *Name*, (which I intend, shall be the *principall heads* of this my Discourse.)



CAP. I.

I. *Time.*

FIRST, I will begin with the *time* of her Creation. It was not, untill *all other* Creatures (both in Heaven and Earth) were finished, and provided for her: That when she came, she might find want of nothing. She had the *fields* to refresh

refresh her; the *trees* to shade her; the *rivers* to bath her; the Heavens to light her; and a Husband to cherish and love her: who was neither *perfect* nor *happy*, till he had *her*. A benefit which *Adam* wanted: For, he lacked and lived without a *helper*, till she was made: and he that *wants help* cannot be *happy*.

Secondly, she was not made till *G O D* made *Adam*: so he had *great need* of her. For, after he had told him, *it was* *not good* for him to be alone; he brought him *all the creatures* of the Earth, to chuse him out a fellow; but he (with a *small appetite*) viewing them over, gave them *apt names*, according to their *dispositions*: but *for Adam* found he not a fit

B 5 help.

help. From whence, I observe, that she was not made *by chance*, (as a thing *unnecessary*, and not thought of; but by reason of the *present occasion*;) or, as that she should *never have* been created, if any of the *beasts* could have served the turn. (No *beautiful* thing is made *by chance*; but, by some *ingenious* and *operative art*;) But she was made by *great deliberation*, and *profound consideration*. For, if there appeared a *great counsaile* and *deliberation* in *G O D*, (in these words *let us make Man*,) before he made *him*; (and yet *therein* was *she* also contained;) so certainly, no lesse in her *particular creation*. For, though he had already determined what to do, when he

he said; *I will make him a helper* : Gen. 2.
Yet, that *Adam* might take knowledge how great a benefit he was to receive, he first makes this *search* (in his *presence*) among all the *living creatures* of the *earth*, to let him see that *none* was fit for him, but *such a one* as he himself should specially create : and, that (*without her*) he were but a *miser*y in a *mans* likenes. For, though he had both Heaven and Earth in his contemplation, yet he lacked *that* which *they all* could not supply.

This *helper* therefore being found, he proceedeth to as large and more exact a declaration of *her* creation, then of his : as we shall more largely shew hereafter; which was
done

done while *Adam* slept. (For it was not fit that he should behold the Creation of the excellent creature, that had not seen the making of the meanest: and, peradventure, lest *Man* should after presume to have had a hand in her making; and so, make slight account of her :) while he slept (I say) without his care, advice or counsaile was she created. “From whence, some gather, that the affections of Men should sleep, when GOD chuseth and fitteth them Wives: And that neither beauty, riches or honour, &c. should sway them; but onely the first cause; [*Commodum Auxilium,*] and the immediate hand of GOD; who provides her and gives her.

She

She being thus made, is brought forth the *last creature* in time, as an *epitome*, conclusion, *period*, and full perfection on both of *Heaven* and *Earth*. For *G O D* making all his works of two sorts, [*Incorruptible* and *Corruptible*,] began at the *noblest* of the one, and ended in the *noblest* of the other.

For first, he made the *Incorruptible Angels*, &c. Then (for *corruptible* things :) First, the *Mineralls*; then, *Vegetables*; then, *Fishes*; then, *Birds*; then, *Beasts*; then, *Man in his own likeness*, [the *one*, *Male*; the other, *female*:] but the *woman* last. Every work being still more perfect than other, still ending in the *most perfect* of all, he rested, as having finished

nished all *in her*, beyond whose perfection no creature more could be added, created, or imagined. But, though she were *last in time* brought forth : Agrippa is of opinion, that GOD determined her Creation *first of all*; before he began the World. For *wisdom* considers to what good end and conclusion she will bring her work, ere she begin; still framing the *last* before the first. And *woman*, being the *last creature*, and perfect conclusion of all GODS works, was (no doubt) *first of all* drawn forth in that faire proportion (we now see her,) by GODS eternal wisdom, as the *period* of all; long ere the rest were begun to be framed.

Thus much then for the
time

time of her creation, which appeares not to be till *all things* were provided for her; not till *Adam* saw he had great need of her; while he slept; last, as the perfection of the rest: And, though last in creation; yet first in determination.



CAP. II.

SECONDLY, she is dignified in the place of her creation. ^{2. Place.} And, that the place of birth, making, or education, makes much to the praise or dispraise, not onely of men, but of *beasts*, and sometimes of *sencelesse*

sencelesse creatures; both the ancient Histories (*profane* and *Divine*,) for their estimation do record; not without the confirmation of *common* opinion and *experience*: Which was the *reason* why *Isaack* was commanded, not to take a
 Gen. 24. Wife out of *Canaan*; but in *Mesopotamia*: (the worthinesse of which place shall after appeare.) The like (for *vituperation*) is that of *Nathanael*: Can there a-
 101. 46. ny good thing come out of *Nazareth*? Still having a respect to the place. But the place of her creation was dignified,

First, in the Name.

Secondly, in the Situation.

Thirdly, the Rich plenty.

Fourthly, the vertuousnesse of the Plenty.

And Fifthly, the company.

I will begin at the *last*, first, and (for once) set the Cart before the Horse.

For the *Company*: it was an habitation of *Angels*; one of which afterwards kept the place with a *fiery sword*: And, it was also the *walking-place* of *GOD*, and is yet (unto this day) invironed with a *flame*, not farre from *Babylon*, (as some conjecture out of *Plinie.*)

Secondly, for the *Plenty*: it had in it *all manner* of things good for Mans life; it wanted nothing, either of *pleasure* or *necessury*: The *beasts* were obedient; the *trees* fruitfull; the *fruit* nourishing; the *heerbs* pleasant in sight; the *flowres* delicate in smell; the *rivers*, not onely watered the Garden (and dividing themselves into

into *four parts*, made it both *pleasant* in form, and *fruitfull* in effect;) but also, brought forth most *fine gold* for ornament, and precious *Gemmes* (of more estimation and worth then gold,) for *beauty* and *medicine*.

There was *no evill* thing in it: nay, the *Tree of good and evill*, (though the *eating* thereof was a deadly poyson to *Adam* and his posterity,) was *good in it self*; and *ill* onely in respect of the *commandement*: *Quid bonum? quod D E U S vult: Quid malum? quod D E U S vetat.*

3.
The ver-
tue and ef-
ficacy.

Thirdly, besides all this fertility and rich plenty; (with the like whereof G O D hath also in *some measure* enriched some other places.) There

was

was that most desired rich Jewell, and inestimable *vertuous* treasure, (the *Tree of life*;) *Arbor vite.* no where else under Heaven to be found: whose *fruit* increased *strength*, and *lengthned* the life of Man. Not as other *fruits*; which also being eaten, bring *health* and increase the *vegetative* part of Man, for a time; and were made to drive away thirst and hunger: but (as venerable *Beda* writes,) *Beda* it had Divinely received this *vertue*, that who so tasted of it, it should preserve his body in *stable health* and perpetuall *soundnesse*; so that it should not fall into *worse* estate, by any *infirmity* or weaknesse of age; nor ever die, (addes *Zanchius.*) *Zanchius* Which proves, how much in *vertue* and value, (as well

well as in *plenty* and *pleasure*,)
that place exceeded all o-
thers.

4.

The Situ-
ation.

Nil amœ-
num magis

ac Fertile,

Ipsa Me-
sopota-
mia.

Ezech.
27. 13.

Fourthly, for the *Situation*:
it was in *Heden*, a place very
fruitfull; and *Heden* was in *Me-*
sopotamia.

That it was there placed
appeares out of *Ezekiel*, where
mention is made of the *sonnes*
of *Heden*, which are joyned
with *Canneh* and *Haran*: which
place (being also the habita-
tion of *Terah*, and *Abraham*;)
is now known to be a Region
of *Mesopotamia*.

As for the *particular* site
of this *garden*, it was [*in loco*
editissimo,] in the *highest* part
of all the *World*, (saith *A-*
dricomius Delphius :) and nee-
rest lift up to *Heaven*, where
is the *height* of all *happinesse*,
and

Adricom,
Delphius

and happin^{esse} beyond all height.

Fifily, for the names of this place: They are three. One of the Countrey [*Mesopotamia*:] the other, of the Region [*Eden*.] The third of the garden [*Paradise*.]

5.

The
Names of
th^e Place.

The first signifies a place between two Rivers, as that lies between *Tigris* and *Euphrates*; which is the cause of the great fertility. *Mesopotamiam fertilem facit Euphrates, in quam quotannis, quasi novos agros invehit.*

1.

Mesopo-
tania.

For the name of the Region [*Heden*,] it is (in Hebrew) no more but *Deliciae*; a place of Delight, (saith *Isidore*;) and it must needs be very fruitfull, since from thence runnes the river, that (spreading

2.

Heden.

Isidore.

ding into *four* parts;) waters and makes fruitfull the most part of all *Asia*.

3.

Παρά-
δεισος.

As for the *particular name* [*Paradise*,] being a Greek word, it is correspondent to the *former*, and signifies but an *hortyard*, or *Garden of pleasure*. But such a place indeed it *was*, and *is*: and so warily kept from Man, since (for his disobedience) he lost it; that *where* it is, or *what* it is at this day, the best Divines cannot resolve: which makes *S. Ambrose* say, *If Paradise be such a thing, as that only S. Paul, or scarce any like S. Paul could see in this life; (and that, whether in the body, or out of the body he cannot tell:)* how shall we resolve where it is placed, since we cannot see it? or, if we could, we are forbidden

S. Am-
brose.

to declare it: But, whatsoever it now is; into *this* place of *Paradise* (which then so highly flourished in delight:) the LORD brought *Adam* from the company of the *ruder beasts*, before he would make *Woman* for him. Which shews, that he had no birthright to the place; being not made *there*, but that as he received the *first*, so shall he and his Sonnes receive the *second Paradise* by *grace* and favour onely, and by *no claim of merit or birthright*. But this place was the *Womans native country*: For *here* was *she* created.

But, that appeares not *fully* and expressly in the *text*, may *some* say.

To that *Zanchius* answers. *Zanchi-*
The us.

Agrip-
pa's con-
cit.

*The commandment was given un-
to Adam in Paradise before the
Woman was created. Therefore
unlesse G O D took Adam
forth again of purpose, that
must needs be the place of her
creation. To which Agrippa
addes, Mulier formata est in Pa-
radiso cum Angelis.*

Gen. 24. No mervaile therefore, if
Isaak were commanded to
take a Wife in *Mesopotamia*;
since in that Countrey was the
place where the first Woman
was made by the hand of
G O D: Which place (as you
have heard,) is dignified in
the name; the Plenty; the ver-
tuous riches of the Plenty; the
Situation; and the Inhabitants.
From all which particulars
may be gathered these obser-
vations.

First

First, that as the Name of α.
the place signifies it to be of
pleasure, delight, and beauty; so
is the creature (there made)
beautifull. For, the pleasure
and delight of Man; (as it is
confessed in the Book of Ec-
clesiasticus) The beauty of a Ecclus.
Woman cherisheth the face, and a 36.22.
Man loveth nothing better. And
indeed well may her beauty be
compared to a flower; and her-
self to a garden: For she be-
longeth but to one husband-
man; and ought, but by one alone
to be ordered and disposed.
So that, whosoever comes, ei-
ther by craft or force, to take
any of the pleasures there, is
but a thief. Peccas (saith Mar-
tiall,) nec tua furti tegis : Martial.
(for so
the Poets call Adulterie.)
Therefore, to defend this

C

place

place GOD hath set a red *Che-
rubin*, with a fiery blade in
the entrance and *face of this
Garden*: that, with the sodain
flash of crimosine blushes, beats
back all presumptuous and
unlawfull assaults of such as
bouldly venture to violate the
forbidden fruit.

β. Secondly, as the *Place* of her
creation was *elevated*, and in
the *highest place* of the World;
so hath it given *Women* some
remembrance thereof in *their*

Agrippa. *nature*. For, *most of them* are
not so giddy, in looking down
from *high places*, neither are
they so soon *dimme of sight*,
or *blinde in Age* as Men
are.

γ. Thirdly, as the *place* was
very pleasant and *fruitfull*; so
was the *Woman*: whose Chil-
dren

dren *since* have fil'd the whole World.

And, as the *plenty* was rich and precious; so is *her fruit*: Which not onely filleth the *earth* with *Men*; but, the *Heavens* with *Saints*; who are as *deere* and *precious* in *Gods sight* as his *eyes*: Who (being the true *Tree of life*,) hath bowed himself from Heaven, as lowe as the *cross*; that we might eat and live for ever.

Lastly, though she be (for a while) banished from the company of those *Angels*, that inhabit and keep the *fiery passage* into the place of her creation; yet, in the end, not onely *she*, but her *offspring*, (the children of *God*,) shalbe with great joy received into the heavenly *Paradise*, by re-
C 2 *demption*;

demption; there, to remain without danger, or feare of falling for evermore. And so much concerning the observations of the place.



C A P. I I I.

3. *Matter.*



THE third difference, is of matter. For though (as I said) they were made both of one substance, (which was, originally, earth;) yet was her body made when it was more refined and purified.

All flesh is grasse indeed; and all grasse comes out of the earth: but, neither of one form; nor, of one vertue.

Adam

Adam was made of *dust*, (of *red earth* mingled with *yellow*, saith *Iosephus*;) which he holds *Iosephus* to be the *right colour* of the true *elementary Earth*: But *Woman* was made of a more noble substance, that cannot (of it self properly) be called *earth*; but onely in respect of whence it was taken.

Earth is dead, and senselesse: but the *matter* of her creation was sensitive and living. It was (saith *Moses*) a *bone taken* Gen. 2. 21. from *Mans side*: But *bones* (saith *Magirus*) are senselesse, *nullo* Magirus. *sensu prædita*. Therefore this was not a *bare bone*, but took with it a part of the adherent *flesh*, by the confession of *Adam* himself: *This is bone of my* Gen. 2. 23. *bone, and flesh of my flesh*.

From hence it apeares, that

she was made *both* of the *bone* and *flesh* of *Adam*; but yet (it seems by the *first* description) of *more bone* than *flesh*.

1. *First* then, (that we may take hold of such considerations, as do *adde* to her dignity,) we know, she was made of *bone*.

2. *Secondly*, not without *some flesh*.

3. *Thirdly*, of *more bone* than *Flesh*.

4. *Fourthly*, let us observe of *what Bone*.

4. *Fifthly*, why, but of *one Bone*?

6. And *sixtly* and *lastly*; from *what place* it was taken.

1. *First* then, it was a *bone*. (The description of *bones* take thus, out of *Magirus*: *Ossa sunt animalis partes durissimæ, ad totius stabili-*

It was a
Bone.
Magirus.

stabilitatem & fulcrum : Bones (saith he) are the *hardest* part of a living *creature*, for the establishing and *upholding* of the rest:) so that, the *bones* are as the *frame* and substance of the *body*; and the *flesh*, but the *plaister*, *cover*, or *ornament*.

A *Man* therefore seems like a faire *Castle* or *fort*, curiously and politely built. For, nothing appeares *outward*, but faire *flesh*, being a well-wrought *plaister*, taken out of the *earth* : But *within*, it is strongly *fortified* with a firm and solid *frame*, composed of *substantiall bones*, (like huge *beames* or *Iron barres*,) not onely to *uphold* and keep upright; but to *strengthen* and establish the whole *building*, as well for *assaults*, as *defence*; so

that they are of great and necessary use. For whereas *Man* of all other creatures, hath (as I have said) *Os sublime*; it is long of his *Ossa sublimia*, that *reare* him upwards, and sustain him: otherwise, he might *grovell* on the ground, like *beasts* of the Field; or *creep* upon his *belly*, like his *enemy* (the *Serpent*.)

Moreover, as *Man* is called [*Microcosmus*,] a *little world*: so (to fit him to it;) his *head* is compared to the round *Heavens*; his *eyes* to the *Sunne* and *Moon*; his *haires* to the *trees* and *grasse*; his *flesh* to the *earth*; his *veines* to the *rivers*: but his more *solid bones* are compared to the precious *gemmes*, and hard *metals*, and *minerals*, which are the *riches* of the *earth*:

earth: And, as these *riches* lie deep and hidden, and are not presently at hand: so these *bones* lie deep, and round, *inclosed* in the flesh; that they might *sustain* it; and *it*, cloth, and *cherish* them. Of this rich and *necessary* part of *mans* body, was *Woman* composed.

From whence may be observed, that *God* made her not of what came *next* to hand, either of *skin* or *flesh* onely; but *pierced* into the *intralls*, and very *bones* for her: that *Man* might acknowledge *her* to be very *neere* him indeed; and *esteem* her as *his prop*, and as *necessary* a help as his *bones*, (in the execution of his calling:); so that *she* might *sustain* him, and *be cherish* her.

Secondly, *she* was not made

G. 5.

of

Not a
Bone a-
lone, but
with some
Flesh.

of bone onely, (which is but
sencelesse of it self;) but, of some
of the adherent *flesh* also;
which gave both *life* and *sence*
to it. For, in the word (*flesh*)
is comprehended, the *Sinews*,
Veines, *Arteries*, and *Muskles*
which convey the *spirits* of *life*
and *sence*, quite through the
body; of part of which *she* was
made: not, of *skin*. For, he
saith not, *skin of my skin*: but
bone of my bone, and *flesh of my*
flesh. For, the *skin* is so stret-
ched over the *body*, for a
cover; that it may without
much pain, be *separated* and
drawn off from it; (in some pla-
ces more *easily*; in some more
hardly;) but, the *flesh* is more
sensible, and sticks more *fast*
then so.

It may seem therefore, that
the

the *reason* (why she was made of *some flesh*,) was; that it might give a *neereneſſe*, and a *life*, and (therein) an *honour* to the matter of her Creation : and, to make good that ſaying, (*they ſhal be two in one fleſh*;) left *Man* ſhould object, ſhe was but a *bare bone*; and of too *hard* a diſpoſition and temper, for his *helper*.

Thirdly, why ſhe was made ^{31.} *but of ſome fleſh, and more bone*, ^{And but of ſome Fleſh.} may ſeem, that (because *fleſh* is the *weaker* and *frailer* part of *Man*; and (in the Scripture) for the moſt part, taken for the *corrupt*, *ſinfull*, and *unregenerate* part.) G O D would not chiefly make her therefore of that *corruptible* and *contemp- tible* matter; left *Man* ſhould deſpiſe her; but, of the *ſtronger*,
neerer,

nearer, and more firm part of his body; that she might prove the more able and fitter helper for him; and he account the more worthily of her. So that, here is an intermingling and conjunction of both, in that equall and sufficient proportion, that GOD thought fittest, for the establishing of her worth, and the preventing of his objections.

4.
Of a Rib.

Fourthly, we are to consider, which of his bones it was.

Costis.

A Ribbe (saith Moses) which bone takes his name from the office, which it performs in the Body: Costis, quasi Custos, a Keeper.

There are but three principall parts in the Bodie: (the Heart; the Head; and the liver.) One, for counsaile; the other, for

for government: and the *third* for nourishment. And they are *all* in the custodie and keeping of *bones*: But, the *two* chiefest, (the *Heart*, and the *Liver*,) are within the protection of the *ribbes*: which compassing and bending about them, do seem to *imbrace*, and infold the bodie, after a more *loving* and kind manner, then *any* of the rest: and, do not onely *strengthen*; but (by inclosing,) *protect* and defend it.

And *such* indeed is the *true* nature and disposition of a *woman* taken from hence; for, *she* doth not onely infold and *inclose* *Man*, (while *she* breeds him in her Womb,) and after, most tenderly hugges and nourishes him in her armes,
(during

during his infancie;) but afterwards; (being joyned unto him in *marriage*) imbraces him most lovingly and affectionately: yea; and (*some time*) so bouldly interposes her self in the Office of a *Ribbe*, (for his defence,) that she hath much indangered, and (*sometimes*) suffered *her life* to be lost in the stead of *his*: which *common* and almost dayly experience proves true, too often.

Moreover, a *Ribbe*, if it be gently handled, is the most easily and farthest bent (*without breaking*) of all other Bones; (being, indeed, already naturally made a little compassing and bowing of it self:) but, if it be violently struck or crushed, it is soonest cracked. So *Woman*, (being naturally made gentle
and

and *tractable*, of her self,) is with *gentlenesse* bended every way easily: but, (if with *rudenesse* handled,) not onely her *body*, but her *obedience*; yea, and her very *heart* is broken.

And as a *Ribbe* cannot be *divided* from the body of *Man*, but by *death*; or by extreme *violence*: So cannot *Woman* be divided from that sacred *conjunction*, in which she is made *one body* with her *Husband*,) but by *death*, or *adultery*; which is the *extream violation* of the *nuptiall bed*.

Fifily, though she was made of a *bone* (or *ribbe*;) yet was she made of *no more Bones*, or *Ribbes*, but *one*: *G O D* took *no more*, but onely what would serve to make *them bone of one bone*, and *flesh of one flesh*.

From

5.
Yet but of
one Rib.

From which I briefly ob-
Zanchius serve (with Zanchius,) that she
was but partly Adams, and, not
all wholly of his substance ; or
totally taken out of him : to the
end, that Man should not pre-
sume tyrannously to usurp more
authority and command over
her, then is fit ; and (bragging
she was wholly taken out of
him, or his superfluous chipps,)
should suppose himself abso-
lutely her Lord and Master ; and
claim her, as his own [*Jure
creationis*] by right ; as directly
proceeding from him ; but,
that he should remember, that
she is one Ribbe of his, and no
more ; and, that the rest of her
body (in the composition) was
added and suppli'd by the Lord
himself, whose (indeed) she is by
right : and who hath onely lent
her

her unto him, as a fellow-helper;
and not as a *servant*.

Sixthly, and lastly; (for I labour in all to be very *brief*;) 6.
I observe the *place* of this bone. *This Rib was taken from His side.*
it was the *side* [*Latus* :] so called [*à Latendo*,] of lying *secret* or *hidden*. For, it is situated *under the arme*; which, both hides it, and defends it. Which gives a good admonition, (even in *nature*) to the *unruliness* of *Mens Tongues* (in our age:) who would not so *carelessly* discover, and *lewdly* speak, or write against some *delicts* and trespasses in Women, (which, peradventure, they themselves have *caused*, and been guilty of;) if they did but consider, that she was taken from the *secret side*: which should rather be a place to
hide

hide and cover them. And, from under the *arm*; that should rather be *stretched forth* and *lift up* to *defend* and *protect* them; then, either by their *deeds* or *words*, to *oppugne*, or *detract* them.

From the *side*, (I say) she was taken. *Latus*, the very place of *rest*. For, no way sleep we so *soundly*, nor lie we so *easily* as on our *side*.

They used not (in *old time*) to rest or sleep *onely* on their *sides*, but also, to *lean* at their *Tables* or *Couches*, at the taking of their *bodily sustenance*. Which custome, many *Countries* (in the *East*,) even at this day, do observe.

The consideration of *this*, gives us occasion to observe, that *no Man sleeps more soundly*,

ly, nor rests more securely, then he that leanes upon the faire bosome of a faithfull and loving Wife; upon whose care and provident huswifery, he may safely rely, for the receiving of his dayly diet and sustenance, both in due season, and in comely manner.

Moreover, she was taken from His side; not onely to give ease and rest to Him, but also, to give dignity and honour unto her: For (as it hath been observed) as she was not made of his head, (to sit above, and (a) rule Him;) so, was she not made of his feet; (to be despised, and trodden under him:) but, from his side; (to be equall with him;) so that, though he be her head: she is not his feet: but may goe side by side with him.

(a) Marti-
al. lib. 8.

Ep. 12.

Inferior

Matrona
suo sit, Sex-

te, marito;

non aliter

sunt Fœ-

mina vir-

que pares.

For,

For GOD sayd not to *Adam* onely [*Dominato*] rule thou; but, to them both [*Dominamini,*] rule ye. They are both (then) *Legati à latere*; and alike in commission; as well, as in fashion, And, it must needs be so. For else, she could not be [*Commodum auxilium,*] an equall help for her Husband. Either they must be equall, and both alike; or else, could they never justly be fit.

It was said to *Adam*: earth thou art, and to earth thou shalt return; so, seeing the woman was taken from the side; to the side let her return. Let the side (on Gods name) be the place for her againe; yea, and next the heart. For, if her husband can say (as *Adam* could) *Deus adduxit*, the Lord brought her

Gen. 3.
19.

her to me: he shall not find his own Ribbes truer unto him, then she.

For, as *Solomons* Mother taught him, (and she knew what a Woman was;) the heart of her Husband trusteth in her: she will do him good, and not evill, all the dayes of his life. And thus much for the matter of her Creation.

Pro. 31.
II, 12.



C A P. IIII.



Fourthly, though they were made both by one workman; yet, not in one manner. For it should seem (by the description of their Creation,) that the

4. Manner.

the *Man* was (as it were) but a work of *nature*; and, the *Woman*, rather a work of *miracle*: For, the *Man* was brought forth of *the earth*, (not onely the generall and naturall Mother of *him*; but, of all the *beasts*, and *bruit creatures* of the *earth* besides.) From whence, as he took *his beginning*; so also he took *his name*, [*Adam*,] *earth*. Which also, (at the same time) with him, brought forth divers *other* creatures, of divers forms and qualities; but indeed, *devoid of reason*. Which (of all creatures, made of the *earth*) was given onely to *Adam*: who, *therein* especially differeth from them; or, *otherwise*, but very little.

The *earth* (then) is His naturall and originall Mother, which

which not onely, at the first, (by the very *fiat*, and *word* of G O D,) brought forth beasts, cattell, creeping things, and living creatures : but also, even at *this* day; it doth continue still (by the *power* of G O D given unto it; and, by an effectuall *heat*, and naturall operation, received from the government and revolution of the Heavens :) doth, (I say) naturally yet produce, and bring forth divers *living, creeping, and flying* creatures, of it own accord. Which we may see by dayly *experience*.

For, divers *little* creatures are procreated by the *Sunnes heat*, and the earths sliminesse. Which, (from *earth*, growing into *living* things:) *first*, stirre; then, *creep*; then, *leap*; then, *flye*;

flie; (as wormes, serpents, frogges, and insects;) which have, as well the benefit of *sence*, *motion*, and *generation*, as *Man*. Which thing also, is as common in the *Sea*, and *waters*: which, not onely in the *beginning*, (but *still* to this day) do naturally bring forth *fish*, and *foule*. As among other things, the *Barnacle*, for example; (a creature not *farre* to be sought; but even in our *own Land*;) with divers others.

The Bar-
nacle

All which, are (from the mixture of *heat* and *moisture*,) after a *naturall manner* compounded, and brought forth of the *earth* or *waters*, by the hand of *nature*. Whereby, it may seem to *some*, that *Man* (having his *body* framed and
taken

taken from the same substance, and elementary Commixture, with the *beasts*) took also his corporeall beginning : But, the *Woman* will seem a more *Divine* worke, if the *manner* of her creation be, with *his*, compared. For, *she* was made not onely of *such a matter*; but in *such a manner*, as *no other* creature whatsoever.

For *first*, (as I have said,) *she* excell'd *Adam* in *matter*, (being made of *bone*, and *flesh*; a more purified and *noble* substance:) That the *manner* was much more *miraculous*, is evident. For, *she* was made out of a *living* and *sensible* creature: as *no* creature under Heaven; but *her self* was. *All* other creatures, (yea; and *Adam* himself)

D were

were made, and produced, by the ministration and operation of *naturall* Elements, (either out of the *water* or *earth*,) which are (of themselves) senseles; but *she*, from *Adams* owne *sensible* side; to whom, GOD had (before) not onely given a *lively* body, but a *living* soule.

Had she been made but of the living *flesh*, of some *gentle* *beast*, it had yet been (in respect of the *lively* and *prepared* matter,) somewhat more *honourable*, then that of *his*; whose substance of Creation was *base* and *senseles*, till it was *purified* and *enriched* with a *soule*: but to be made of his *refined*, *living*, and *sensible* body, and, after so *miraculous* a manner, must needs give great

COM-

commendation, and *adde* much respect unto her.

G O D is said (according to *Anselmus*) *four* manner of *ways* to produce *Man* into this World: *two* whereof, seem *naturall*; and *two* are *miraculous*. Anselme;

1. The *first way*; out of the *naturall earth*, (without *Man* or *Woman*:) as *Adam* was.

2. The *second way*; out of *Man*, without a *Woman*: as *Eve* out of *Adam*, without the cooperation of nature, (*miraculously*.)

3. The *third way*, by *Man* and *woman*; as *children* are by common *birth*, *naturally*.

4. And the *fourth way*, by a *woman* without a *Man*: as our *Saviour Christ*; by the blessed *Virgin Mary*, (*miraculously*.)

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COM-

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Anselmus

1. The first way; out of the naturall earth, (without *Man* or *Woman*:) as *Adam* was.

2. The second way; out of *Man*, without a *Woman*: as *Eve* out of *Adam*, without the cooperation of nature, (miraculously.)

3. The third way, by *Man* and *woman*; as children are by common birth, naturally.

4. And the fourth way, by a *woman* without a *Man*: as our Saviour *Christ*; by the blessed *Virgin Mary*, (miraculously.)

ted, *Struxit*, sometimes *Exstruxit*; and sometimes *Ædificavit*. But of these three is the manner of her creation chiefly to be discerned. We will therefore observe them all in order: for they all do well expresse it.

I.
Struxit. First then, *Struxit* he framed; like a right skilfull and provident workman, he first provided and prepared the matter, (and that was a Rib; which to this purpose, he had framed, and made ready.) It is a word taken from carpenters; which first hew and square out their work, to a fitnessse, before they begin it. Which word [*struere*] saith *Festus*, among the ancients, signifies not onely to frame, but [*augere*,] to augment, increase, or multi-

multiplie, which therein GOD did. For taking but *one Rib* from *Adam*, he *added* so much matter unto it of himself as made up the *Womans* whole body: and not onely so increased the *rib*; but the *Man* who (being before but one and alone,) was now *male* and *female*; and *two bodie*s; yet, but *one flesh* :

After this [*Extruxit*] he *erected* it. For having first, (like *Extruxit*;
a skilfull Architector) made the *frame*; he now raises and sets it up: For he gave not to *Man* only *O's sublime*; but did also, in a most beautifull manner raise the *Womans* head, face and countenance, that she also might view heaven, with her eyes, and touch heaven, with her prayers, as well as he.

Lastly, [*Edificavit*] after he *Edifica-*
D. 4. had *vita*

had framed and erected, he *buildded, finished, and establisht* her : like a firm *edifice*, and beautionous house : as having perfectly finished her, and (in *her*) both *heaven and earth*. It may be objected, that she was but an old house *new repaired*; or a *broken rib* of *Adams* set up-right again : But this word [*Ædificavit*] barres that conceipt quite : for he saith not [*instauravit*;] but *ædificavit*: which is (saith *Isidore*) *nova Constructio*, a new building.

Isidore.

This word [*ædificavit*,] is derived from [*Ædes*] a house; the *building* whereof is called [*ædificatio*.]

The *woman* therefore being [*ædificata*,] and *buildded* after the manner of a *house*, must have and retain some *qualities* of

of an house also.

A house is thus Etymologiz'd
by Sextus Pompeius: *Ædes, est* Sext.
Pompeius
domicilium in edito loco posi-
tum, simplex, & unius editus: &
ædes vocata; quòd in eo ærum de-
gatur; Ædes (saith he) *is a house*
built in a high and eminent
place: (So was woman, being
made in Paradise, [loco editissi-
mo,] the highest place of all the
earth.) It is (saith he) *simplex, &*
unius editus; but one house, and
hath but one entrance: (so is a
woman: For she must be but one,
one Wife, to one Man:) *who,*
being joyned, notwithstanding
are but one still. And, there
must be but one entrance unto
her; and, that is, by the lawfull
way of marriage. For whosoever
comes other way, is but a
thief, as I have said before.

Lastly, (he saith) it is called Aedes; quòd in eo ævum degatur: because a Man liveth all his life in it; so, when G O D hath framed a wife for Man, he must dwell with her, even untill he die, or till this beautifull building falls into the Lords hands before him. When, either he must marry again, or be counted no housekeeper, according to that of Agrippa: he that hath no wife, hath no house.

Cor. A-
grippa.

One property more of a house I will adde, she is alwayes at home; and, as seldom from out the compasse of the foundation, as the whole frame is: or, if necessity, (like some violent wind,) force, or drive her forth; she goes (like the snail) with her house on her head; the care of that is still in her brain;

CON-

continually urging and oppressing her, till she return, to guide it again.

But this word *Ædificatio*, (from whence she is *edificium*,) signifies, not onely a private house, but a Temple. *Vltoris primâ Martis in æde sedet*; saith *Martial*. Also *Socrates* calls a *Martial* faire and beautifull woman, by *Socrates*. the name of a Temple. And *Templum* (saith *Festus*) signifies *Festus*. *edificium Deo sacratum*; a house consecrate to G O D.

And, such indeed is a woman, to whom G O D hath not onely given his image; but hath made her his house.

No Man (saith *John*) hath *Ioh. 4.* seen G O D at any time; But if we *12.* love one another, God dwelleth in us: And that affection of love, is principally commended in
Women.

women. And therefore they may be called the *Temples* of **G O D.**

1 Kings
8. 27.

It is true indeed (which *Sa-
lomon* saies:) *the Heaven, and the
Heavens of Heavens, is unable to
contain him ; much lesse the
house which I have built.* Which
Saint Stephen confirms in the

Acts 7.
48.

*Acts : The most high dwelleth not
in Temples made with hands: But
yet neither of them saith, that
he dwelleth not in Temples,
made with his own hands. For
it is so plain in Divinity, that
Saint Paul wonders, the Corin-
thians could make a question of
it: know ye not (saith he) that
your bodie is the temple of the ho-
ly Ghost? As if he should say;
If you know not this, you know
nothing. Nay, it is not only the
Temple (which is the house of
Praier,*

Praier, in which the spirit makes petition for us, with sighes and grones that cannot be expressed) Rom 8.
but it is his private dwelling house, and supping room: wherein Christ, both eates and is eaten. As he himself acknowledges in the Revelation. Behold, I stand at the doore, and knock; If any will open, I will come in and sup with him, and he with me. Revelat. 3. 20.

Moreover the materiall Temple, (the place for Gods worship and honour) to which the woman is compared, was, at the first, but a house of Stone and builded with hands: (to which she may be compared for form and outward beauty:) but the spirituall Temple, (of which the former was but a figure,) is a lively habitation, Ephes. 4.
 compacted and knit together with Coloss. 2.
 living. I Pet. 2.
 4. 5.

Daniel.
2. 34.

living stones: of which the principall and head stone of the corner, is our Saviour himself; who was cut from the Mountain (in Daniel) without hands. Which living Temple, and Church of GOD, is also (throughout the Canticles, and many other places of Divine Scripture and fathers,) compared to a Woman; whom Christ cherisheth, commendeth, and espouseth. So that she is his Temple, both Typically and corporally. And, not onely a house of repose, for Man: but a conclave of rest, for GOD. Who though he account men his living Temples; because he dwelleth in them spiritually, as well as in women; (according to that of Salamon; his delight is to be with the children of men:) yet, did he never dwell

dwell with *any* of them (*corporally*, and in the *flesh*,) so *miraculously*, as he did in the *body of a woman*, (the blessed *Virgin Mary* :) whose *womb* was his place of *repose* : and whose *armes* were his *cradle* of rest, during his *infancy*.

Then is she (certainly) not onely *ædificium*; but, *Templum Domini*. Nay more, *sapiens mulier ædificavit domum suam* ; a *wise woman* (saith *Salomon* the *wise man*) *buildeth her house* : So that, she is both a *building*, and a *builder* too.

You see now the *manner* of her making to be *admirable*, and *rather* *miraculous*, then *this*; after the order and *disposition* of a *building* : being therefore made a *house* for *Man*; and a *Temple* for *G O D*.

But

But besides all this, seeing she is made [*auxilium*] a help for *Man*, She must not resemble a fixed *house* for *Man* to repaire unto onely and repose in: but (seeing his *vocations* are divers, and call him every where.) to the end that she may *ubique auxiliari*, aid him wheresoever she is; yet, compared to another *moveable building*, (none of the least, nor *meanest*, for art and workmanship) which is like her own.

And that most fitly; by one of her sex (a *queen*, and *Salomons Mother*,) I care not much if I give you a touch of it (though (a) *others* have much more learnedly descanted on it, before :) but I will be the briefer. *Similis est navibus Negotiatoris, (or mercatoris:)* She is like
(saith

(a) Mr. Wilkin-
son in
White Hall
at the Ma-
riage of the
L. Hay,
with Ho-
neria,
daughter
to the L.
Denny,
1606,

(saith she) a *Merchants ship*, Prov. 31.
where, in the same *chapt.* from
the *Tenth verse*, to the end of
the *chapter*, (nay; as if it were
the *best matter*, to end withall,)
she goes on *through all the letters*
of the *Hebrew alphabet*, (after
the manner of *Jeremiah*,) in Jerem. in
Threnis.
the *praise of women*, even untill
the end of the whole Book.
But, like (indeed) she is unto
a *Ship*; not onely in *Body*; but
in *use*.

For (somewhat to fit *her*
body, to it,) there is an o-
pinion of *some*, that the *First*
woman (being made of a *rib*,)
was like it in *shape* and *crooked-*
nes: wherein, she aptly refem-
bled the *compassing part* of a
Shippe. But, this *old wives*
fable is to be rejected: and, in-
stead of that, is to be observed
out

out of the old *Anatomists*, that the *Spina* or *backbone* of her body, (from which the *ribbes*, like *rafters*, arise in a *bending* manner,) was called *Carina*; from the *likenes* it hath to the *keele* and *sides* of the *ribbes* of a *Ship*; the *arms* and *legges* elevated, resembling the *stern* and *foreship*. And (indeed) much more resemblance is there (to a *Merchants ship*), in a *Woman*; then in a *Man*. For as a *Merchants ship* is of greater *burden*, and larger of *receipt*, then *another*: (because of her *traffique* and *cariage*.) So, the body of *Woman* is of larger *capacity*, in the *sides*, and hath *more rooms* of *stowrage*, then that of *Man*.

Moreover, a *Merchants ship*, although it be not so strong

as others: yet, in respect of the use and benefit it brings to the commonwealth; it is *more honourable*: So, is the body of a *Woman*; in respect of others; To whom *men* are commanded to give *honour* (by Saint *Peter*;) in *1 Pet. 3.* which place also, she is called *7.* a *vessell* or *Shippe*. She is like also, in use and ornament: For, the *Shippe* is the storehouse of the *Merchant*, and the wife keeps the store of her Husband. According to the speech of *Zorobabel*, in *Esdra*: *1 Esdras* do you not labour and travell, and *4. 22.* give, and bring all to *Women*?

The *Merchant* trusts his credit to the safety of his *Shippe*: And, the husband his credit to the chastity of his Wife.

A *Merchants ship*, is a *Bark* of *traffique*, not of *warre*: So, a *Woman*,

woman, is a vessell of peace; and not of violence.

A *Merchants shippe*, brings her food from farre : And, a *woman*, her portion, (the substance of her Husbands food) from farre; from another family; another shire; nay, sometimes, another Nation.

A *Shippe*, is a defence against the waters of trouble in the Sea; And a *woman* against the fires of temptation, in the Earth.

A good *Ship* (the greatest of all creatures moveable in Sea or Land) is easily turned with a very small stern : And, a good *woman*, (not the least creature in the earth,) is as soon moved with a little word.

A *Shippe* goeth with her Guider, for his safety whither all winds blow him : And a
wife

wife with her husband for his comfort, whither all fortunes drive him.

A Shippe under saile, is the fairest sight in the Sea : And a woman modestly attired, is the delightfulest sight in the Earth.

Thus, you see; both for profit and pleasure, she is like in all these ; (yea, and many more, too long to remember.) So that, it seems, G O D having made *Man*, to live and exercise his calling on Sea and Land, provided for him a wife, that should both resemble a Ship, and a house : an habitation for Man on earth; and, a Temple for G O D in heaven.

More hath been added by others; wherefore, I will end this with the Etymology of a shippe,
out

Isidor.
Hispal.

out of *Isidore Hispalensis*: *Navim dictam* (saith he) *eo quod Gnavum rectorem quærat*, It is called a *shippe*, because it requires a well tried *Pilot*, to guide it: that is (saith he) a *skilfull, wise, and valiant* guide, to direct and lead it *safe* through the dangers and chances of the Sea: so (certainly) a good *woman* doth consequently require a good and honest *guide*; a loving and *carefull* husband; whose *providence*, ought to provide for *her*; and, in *her*, for *himself*, against all the storms and chances of this troublesome Sea of the World: Which, no doubt, (if it might so often happen, as it is *hoped* for, and *desired*,) we should not heare so many, and lamentable *complaints*,

plaints, of such, as for want of skill, have violently shipwrackt both fame, credit, and substance, altogether. But of this enough.

Let us, now we have seen the *Manner*, inquire what *Form* and beauty, this *edifice*, and glorious frame, carries. For *Templum* also hath not his name in vain, it comes [*à Tuendo*,] from to behold; from whence, is derived [*Contemplari*,] seriously to contemplate or advise. And certainly, this beautiful building carrieth such a grace and Majesty with it, that as the Epigram hath it,

*Spectator quicumque venit, de-
cedit amator :*

*Aut illum virtus, aut tua
forma capit :*

Who

Who comes to *view*, thy *look*
a *lover* makes him :

Either thy *vertue* , or thy
beauty, takes him.

Let us therefore examine,
what form it carrieth; and to
what use, it is so built ; that it
may, in *some sort*, appeare, how
it can justly claim so *great*
praise and Commendation.



C A P. V.

s. Form.



FIRST (then) in
generall, for the
forme. It was gi-
ven of GOD; *For-*
ma, D E I manus

Ovid.

(saith *Ovid.*) Therefore, it
must

must needs be *excellent*.

In all other workes, the workman gives the form *ad placitum*: but here, *ad imaginem*: in this, the workman gave his own form to his own work. So, she was made *secundum Imaginem D E I*; according to the Image of G O D. Which (although by Saint Ambrose and some others, it be faintly denied, yet) Zanchius (fortified with Zanchi-^{us} the opinions of Irenæus, Justinus, Tertullian, and others) doth set down the creation of woman, to be in the image of God, as well as mans; "These Fathers" (saith he) are of opinion, "that the Son of G O D, (from the creation of the World,) was wont to take unto him the form of a humane body; and in that, to appeare and speak to

E

the

“ the Fathers; to *wrestle* with
 “ *Jacob*, &c. as it is *plain* in the
 “ Scriptures: and that, when
 he was to *make Adam*, he then
first of all took that form, and
made Man according to that
bodily shape that he himself then
ware, &c. and that the same
 CHRIST, in the same form
 (from a ribbe of *Adams*,) made
 also the *woman*.

Besides, more plainly, in
 his Book of the *Image of GOD*;
 in the *Thesis*, that begins *homo*
fuit totus factus, &c. he saith,
 “ when I say [*Homo fuit*,] that
 “ *Man* was wholly made in the I-
 “ *mage of GOD*; I do not onely
 comprehend *Man*, but *wo-*
man also. And, afterwards
 he qualifies many *objections*,
 (together with that opinion
 of Saint *Ambrose*) shewing
 wherein

wherein he was mistaken.

We may see now, *who* gave the *form*; and, according to *what module* and *patern* she was made: namely, after *Gods own image*; which is most perfect.

But, whether this *building* (for the *Form*) were *square*; like a *castle*, or *cornerd* like a *triangle*: or *round*; like a *tower*: or like a *Roman H.* according to most of our *modern ædifices*, is partly questionable.

To this, must be answered; that it is made in *all* the *Geometrical* proportions, that are, or can be imagined: For, as all *numbers* and *proportions*, for measure, (both of *inches*, *spans*, *digits*, *cubits*, *feet*, &c.) are derived from the *members*, and dimensions of the *humane body*: so is also the *body* answerable

E 2

ble to *all proportions, buildings,*
and *figures, that are.* Not one-
ly answerable (I say) to the
whole World, (of which it is an
epitome) but, for the most part,
to every particular *figure, cha-*
acter, building, and fabrick, in
the World.

As for example (to give a
light of some, instead of the
rest:) if the



armes be stretched forth right,
from each side, in manner of a
Crucifix; the body standing up-
right:

Vitruvi-
us, lib. I.
cap. 1.

right; and the feet together; it makes a perfect Square. For, it is just so much in length, from the one middle fingers end, crosse over the body, to the other, as it is in length, from the head, to the heel: Which is a just square in Geometricall proportion. Which was the form of the Temple, and of the mysticall Church, in the Revelation.

Likewise, when the body stands in that form, draw



E 3

a line

a line from each hand, to the feet, and it makes a just *Triangle*: which is a figure of the *Trinity*. Again, let the hands



fall somewhat stradling a little with the legges; and then, the extreames of the fingers, head, and toes, make a just circle; the navell or bottome of the belly being center, which is a true figure of the *Earth*. Moreover, elevate the hands again, so that the feet (stradling) may imitate a

Saint



Saint *Andrews crosse*; and you may draw from this figure a true form of the twelve houses of the seven Planets in Heaven; All which discourse concerning the severall proportions of the body, are very elegantly and briefly contracted, by the late dead Spencer, in his everliving *Fairy Queen*; where, coming to describe the house of Alma, (which, indeed, is no other but the body; the habitation of the soule,) he saith. The frame thereof seem'd partly circular,

Mr Spen-
cer dyed
above 30.
yeares a-
gon.

lar, and part *triangular*; (*O work Divine!*)

Those two, the *first* and *last* proportions are: the *one* imperfect, mortall, feminine; The other, immortall, perfect, masculine; and twixt them both a *Quadrat* was the *base*; proportioned *equally* by *seaven* & *nine*. *Nine* was the *circle*, set in *Heavens* place; all which compacted made a goodly *Diapase*.

Besides these proportions, which in the *Geometricall* art signifie things both *divine* and *humane* (as you have heard;) there is scarce a *figure*, or character of a *letter* in the whole *Alphabet* (which are the grounds and elements of all *Arts* and *Sciences*, whatsoever) but may be aptly figured and expressed by some *Station*, mo-

tion or action of the Body. All which were too long to particularize : but he that will make an ingenious triall may soon see the truth of it. And all these forms are expressible in the *body of Woman and Man, equally.*

But among all the buildings of our time, a *Roman H.* seems to be in greatest accompt. Which letter notwithstanding (*in most languages*) is not a letter of weight, but onely a note of aspiration, or breathing: From whence a *Man* (that would let no occasion escape, to warn him of his mortality) might easily observe, that all buildings, honours, and riches, (which the world seems most to imitate and rejoyce in) are but an *H.* a note or mark of
E. 5 breath;

breathing; a signe and *figure* of frailty : which in the least stopping of the *breath*, passeth away, and falles again into the *earth*, from whence it was taken.

But of *all letters*, it is the *hardest* for the *body* of *Man* or *Woman*, alone of it self to imitate an H. For it consists of two severall disjunct parts of *letters* : that is to say, of two *I I*: both which are signes of the *singular* and *first person*; and are of themselves, both good formes of building too, but unles there come some-what, that (after a friendly manner) may *joyn them together*, they *boib* still remain singular and alone : and the building can never come into its desired and beautifull form.

Where.

Wherefore, if either *Mun* or *woman*, (being *alone*, and built according to the *singular* and *first person I*) do desire to change for a *better*: There is no better way to establish and make them most firmly grow into this well approved *form*, then (by the *love of their hearts*) to reach each other their *hands* in *direct sincerity*, thus *I-I*: And let the *even* and *straight* course of *marriage*, fully and firmly establish them into *one* letter *H*. Which not only by *uniting* of two bodies, makes them *eaven*: but by bringing them into the *form* of this letter *H*, makes their *eaven*, *Haven*: if they continue in the *love* which first joyned them: which is, *indeed Heaven upon Earth*.

We

We see now (by *this* that hath bin said) that the *form* of this building is not bound to any *one particular figure*, or fashion. And good reason is there : for if *God* hath given *man* such a wit and understanding, to build his earthly *habitations* and houses in so divers *squares*, *rounds*, *angles* and *corners* ; no doubt, but the *house* which he *himself* would build for the honour of his name, should contain *them all* ; and as farre *surpasse* them, as the work of *God* doth the work of *man*.

Seeing therefore, to circumscribe the *form* to certain limits, were but to *disgrace* the work : we will not compare it in *particular* to any *one* thing, but speaking *generally* (as of a *curious building*) follow
the

the *Allegory* of a house. Which name, it naturally (without any *crushing*) deriveth from the word in Scripture, [*Ædificium*] a building.

Isidor.

Omnia Ædificia (saith *Isidore*) All buildings consist of three parts: *Dispositio* (idest, *fundamentorum descriptio*:) the foundation.

Secondly, [*Constructio laterum & altitudinis*] the erecting of the frame with the sides, and the knitting of the joyns, and the top-cover for the strengih, and safeguard of all.

And lastly; [*venustas*] the beauty and ornament: whereby it is made, not only profitable for use, but pleasant and delightfull to the sight.

Hitherto therefore, what I have said of the form, may

as

as well be referred to the body of *Man*, as *Woman*; so as yet she is but *Mulier homo*; and all one with him.

But in these *three parts* (last recited) growes the *difference*; which makes for her *great commendation*.

First then; we will begin (like workmen) at *Fundamentorum descriptio*, the foundation: and afterwards discourse of *framing the sides*: and lastly, of the *ornament*.

Fundamentum; The foundation is the lowest part of any building, the *use* being to sustain the rest.

But in foundations there is much difference: For they are not alwayes, either of *one matter*, or of *one form*: For sometimes the foundation is
of

of *stone*, when the building is of *brick* : and sometimes of *brick*, when the building is of *Timber*.

For the *form*, it is sometimes made *Pyramidically* (broad below, and *narrow* upwards) and sometimes of an *equall breadth* throughout.

But of all foundations, that is the surest, that is of the *same matter* and substance, with the *whole building* : be it *stone* or *brick* : (for *wooden foundations*, are not *ædifices*, but cottages.) And that *form* is most *firm* and *faire*, (both by common *opinion*, *experience*, and *rules of Art*) that standeth upon *Arches*.

In this *building* therefore, if we will declare it to be *perfect* ; we must see if it be all
of

of one substance, from the foundation: and whether the *foundation* stand after that *form*, or no.

First, to prove the foundation of this divine building to be all *one* with the rest, for substance and matter, from the top to the toe, were easie out of *Genesis*: but, even in *nature* it is sufficiently shown.

For if you observe, by that time the foundation riseth but knee height, it hath so great *affinity* with the *head*, that the *eyes* (as *Bateman* on *Bartholomæus* observes) are most inclined and soonest *weep*, when the body is bowed and rests upon the bended knees: (so great a *Sympathy* is there between them!) which affection (as he supposes) growes from
this

Bateman
in Bar-
tholo-
mæum
Angli-
cum.

this : that because they lay *neereſt* together in the *womb* : therefore there is ſuch love between them. But I ſuppoſe it is becauſe they are *all of one matter* : which comes next to be examined.

The faithfull are compared by our Saviour, to a *houſe built upon a rock*. As if that foundation were ſureſt that were built *on a rock*. Mat. 7.

Stone (or *rock*) is the *hardeſt part of the earth*, and is answerable to *bones*, (in *Microcoſmus*, or the *little earth* of the humane body,) as I have ſhewed before.

So that, as ſtone is preferred before ſand in the earth : ſo *bone* is preferred before *fleſh* in the *body*, as the firmeſt foundation.

Of great bones, are the *thighes* and *legges* (which are the foundation) made : Nay, of the *greatest bones* (saith *Magirus*) which for form, (like two *white pillars* of *Ivorie* covered and interlaced with flesh and *blewish veines*, resembling the *prety rivers* in purest *Marble*) do support and beare up the whole body, with an equall distance.

According to that in the *Canticles*, *Thy legs are like pillars of marble, set upon sockets of fine gold.*

And again, *As golden pillars are upon sockets of silver; so are faire feet with a constant mind.*

Where, in the same book, she her self is called a *pillar to rest upon*. These Pillars (I say) with a comely proportion, beare

beare up the whole body, like a *curious arch* : whose *joynts* are compared to *jewels*, the work of the hand of a *cunning workman*, by *Salomon* in the *Canticles*.

But here is the difference; that these *pillars* are more large and faire in *Women*, then those that support the bodies of *Men*.

And not only so in *humane bodies*; but almost generally in all *bruit beasts*, and creatures of the earth : whose *females* (for the most part) are larger then the *males*.

The *reason* (for the largesse and firmesse of *this foundation*, above *that* of *mans*) may be easily gathered from the observation of the *Constructio*, the *frame* or *fabrick* of the rest of her body: to which

which by order we are come :
For as the *greater* the *house*,
and the *weight* thereof is,
the more *firm* and *strong* the
foundation ought to be : So
womans body, (being a more
large and *spacious* building)
requires a more *round* and
solid support, to uphold and
beare it.

For the *female* body hath in
it not only *all the rooms* and
divisions in the *male* body, but
diverse others besides that he
hath not : And it is made of
purpose, so *large* and *faire*;
not to be a *weight*, *trouble*, or
burden unto her; but that she
might with more ease contain
and carry *that burden*, which
shall after grow into so *faire*
an edifice as her self.

She is therefore so *largely*
made,

made , with so many *more rooms* then the *masculine* building ; because she must contain *another house* within her, with an *unruly guest*, and all *provision* necessary for him. The *particulars* of which I leave to the *Anatomists*, who have not only attributed this faire *smoothnesse*, and large *spaciousnesse* of body (which is both beautifull & commendable in *all creatures*) to *Women alone* : but (as I have said) even to many *females* among beasts, but especially to all *female fish*) which for *form* and beauty , farre surpasse the *males*.

But besides all this, there is in the construction of this *building* another thing, that is to *all buildings* both a great
grace

grace and commodity ; and
that is in the *house* of *Almathus*
described by *Spencer* :

But all the *liquor* that was
foule and waft ;
Nor good nor serviceable, else
for ought :

They in an other great round
vessell plast ;

Till by a conduit pipe , it
thence was brought.

And all the *rest* , that noyous
was and nought,

By *secret wayes* (that none
might it espye)

Was close conceiv'd , and to
the *back gate* brought

That cleped was *Port Esqui-*
line ; whereby

It was avoided quite , and
thrown out *privily*.

From

From whence appeares ,
not only the *excellency* of the
work, but the *care* of the *work-*
man to adorn it, and preserve
the *modesty* thereof , that it
might be found *more faire* and
beautifull, then the *other*.

From the fabrick there-
fore of the foundation and *bo-*
dy, let us ascend to the *head*:
to the which we must passe
by the neck. Which rising in
comely manner out of the *bo-*
dy of the building, is compa-
red (in the *Canticles*) to a tower. Cant. 4.
Thy neck is like the tower of Da- 4.
vid: And (in the seventh chap-
ter, verse the fourth) *thy neck*
is like a tower of Ivory. Upon 7. 4.
the *top* whereof stands the
head, like a faire *turret*, to cover
all; and so it is called by *Spencer*.

Up

Up to a *stately Turret* she them
brought,

Ascending by *tenne steps* of *A-*
lablaster wrought:

For so he calls the *joynt bones*
in the neck. But for the descrip-
tion of the *Turret* it self, *Spencer* (going on in the same
place) shall save me a labour.

The *roof* thereof was arched
over head,

And deckt with *flowers*, and
harbours daintily:

Two goodly Beacons, set in wat-
ches stead,

Therein gave light and flam'd
continually.

For they of *living fire*, most
subtilly

Were made, and set in *silver*
sockets bright;

Covered with *lids* devis'd of
Substance flie,

That

That readily they shut and o-
pen might;

*Oh who can tell the praises of that
Makers might!*

Ne can I tell, ne can I stay to
tell,

This part's great *workmanship*
and wondrous power,

That all this earthly worlds
work doth excell;

And likest is unto that *heavenly*
tower,

That G O D hath built for his
own blessed bower, &c.

There is besides (*not farre a-
bove*) a description of the *teeth* :
which he compares to so many
watchmen in silver armour;
which (for brevity) I omit;
and onely remember this, that
Pliny observes *them to be fewer* *Pliny*;
F and

and lesser in Women; to shew, hat they are neither gluttonous, nor biting creatures.

One thing more I will adde *viz.* in this turret; the description of the *cover*; which (being composed of *most delicate*, and almost indistinguishable *threeds*) shew like a *thatch of gold*, to allure the eyes and the hearts of the beholders: yea the *King is tied in the rafters*; saith *Salomon*. Which *cover*, is so ample, and so *providently* made; that (at pleasure) it may be tucked up (to discover the *whole frame*,) and again let down, (to hide it and the modesty thereof from any lustfull and too curious eye) which use is confirmed unto them, by *S. Paul*, who saith; *it is given them for a covering,*

1 Cor.
II, 15.

ring, which speech gives answer unto that *mad conceit* of *Hilarus Drudus*: who sayes *womens long haire* were given unto them ^{Hilarus Drudus,} to no other end, but that their husbands might find somewhat to bind and hold them by, while they beat them. But *S. Paul* saies, it was for a covering.

And thus much briefly for the *Foundation*, and the *Construction* of the *womans* body: which is (as *Salomon* saies) in stature like the *Palm tree*.

I haſt to the *Venuſtas* or ornament, *Exitus acta probat*, ſaith the proverb: *the end proves the work*: And *Cicero* compares ^{Cicero;} a *Man* that hath lived well, and is careleſſe to dye well, to a *negligent comædian*; that hath plaied well at the beginning; and is out at the latter end.

This imputation cannot be laid to the *workman of this building* : For as he began well (laying the foundation firmly, and raising the sides largely) so hath he finished it with *ornaments as beautifully*; and such as are not to be found or equalled in *men*.

Agrippa. All beauty (saith *Agrippa*) is of three sorts; either *Corporall*, *Vocall*, or *Spirituall*. All which, if we search, we shall find to agree in one; to adde grace to this excellent building.

Corporall beauty. First then let us contemplate on that which first offers it self to our view; the *beauty corporall* : Having (as I said) made the frame more large, he gave unto it a more pure and amiable colour: And it
is

is not one of the slightest observations, to consider what *colour* the body of this building carrieth. Seeing *Pythagoras* ^{Pythagoras.} was of opinion: that the diversitie of colours proceeded from the severall conditions and dispositions of the body. So that if the body be inclined (by *nature*) to deeds of *evill*, it is *sadly and dully coloured*: if to *bloud-shed* and *wrong*; it is *ruddie* and *high coloured*. So on the contrary: if to *innocency* and *vertue*, it shines and appears in the *pure colour* of the body.

From whence *Plato* ^{Plato.} held, that *colour* was nothing else, but a *flame* sent from the *body*, proportionable to the *substance* that owes it, and the *eye* that *viewes* it.

But the *colour* in *her*, is expressed by *Propertius*.

Propertius.

Lilia non dominâ sunt magis albameâ.

The *Lillies* are not whiter then my love.

Yet *Salomon* (one of the best *Men* in all the world; whom the *Queen of Saba* came so far but to see) was not like *one of them*, in all his royalty. Which pure snowie *colour* (the very emblem and hieroglyphick of innocence and purity, is not (in them) artificiall. (For,

Propert. *Nudus amor, formæ non amat artificem,*
Plain love affects not Beauty
made by art :)

But

But it is *naturall*: as the former word [*Alba*] carries it. *Album, naturâ: Candidum, curâ fit.*

To this colour there is added a generall *smoothnes* over the whole *building*; both of them excelling *Men*. So that, it seems, the whole *frame* is no other, but a peece of *polisht Ivory*.

Which only gave occasion to the tale of *Pygmalion*, and his *Image* in *Ovid*. Pygmalion.

From whence *Sabinus* picks this observation (upon the same place:) that a wife of so excellent a form, must needs be the gift of God. Sabinus.

This faire *smoothnes* (which in all works is an excellent and singular commendation) will show the fairer in Woman; if it

be but compared with the *rude shape of Man*: who (for the most part) is *overgrown* and rough, (like the rude and hairy beasts of the field.)

Neither hath he the rest of his *dimensions*, so *round, soft, smooth*, or *ample*: But in his *joynts, muscles, and sinews*, is more *shrunk, hard, and dryed*.

So as *her fabrick* shews rather as a *new building*; and *his*, like a thing *decayed* by the weather.

And this for the *generall beauty* of the *frame*: but for the particular *Symmetry* of every *severall part*, I will not meddle any further, then onely to speak of those parts (briefly and modestly) which they *themselves* lay open, namely, of the *face, hands, and breasts*.

First,

First, the very *front* or *Face* ^{the beauty} of this building (that first ^{of the face.} meets with the eye) confounds it, and will scarce suffer it to look any further. Certainly, G O D not onely made her body an *epitome* of the *Earth*, for proportion; but her *face* also an *epitome* of *Heaven* for beauty : which like some cleare glasse (or *mirror*) being turned upwards towards heaven, presents it self wholly full of heavenly figures. The *round forehead* resembling the *bowing orbes*; the *eye browes*, the *rainbowes*; the *eyes*, the *starres* and *planets*; the red and white of the *cheeks*, resemble the *faire discoloured clouds* ; the *frowns* resemble *storms* ; and the *smiles* faire weather.

If *heaven* therefore be beautifull, that *face* (which in so *small* a compasse contains it) must needs be *faire* indeed.

Anachar-
fis. And *this* proves *beauty* to be heavenly, and the daughter of the highest: For (as saith *Anachar-fis*) the greatest gift that *God* gave *Man*, was *beauty*: For it delighteth the eye, contenteth the mind, and winneth good will and favour of all men.

So that if there were no more but *this*; A beautifull countenance is a silent and sufficient commendation of it self.

Plato. Beauty (saith *Plato*) is a Priviledge and prerogative of nature, which hapneth but to a few.

It is therefore worth the having, seeing it is a *priviledge*, and but a few have it. Amongst

mongst whom, of *all creatures*, *women* seem to be the true owners of it.

For though there be a certain *generall beauty* in all creatures, (as they are made by G O D, and serve to *adorn* the whole *universe* :) Yet the chiefest and most delightfull to the *heart of man*, is that of *Woman*; which hath in it two *qualities*: For it not onely *delights*, and *warmes*, (like the *Sunne* :) but (sometimes) to the *resisters* and violent *contemners*, it burnes and consumes, (like lightning :) according to that of *Guevarra* ; *Guevarra* :
An honest Woman (beautifull) *ra*,
killeth with her countenance.

And justly are they so punished : seeing he, which is a *fee* to beauty, is an *emie* to
nature.

The defini- tion of Beauty of the body. *nature.* Beauty corporall is generally, a good and proportionable agreeing coherence, and compacture of all the severall parts of the body in one fairenesse; as it doth especially in Woman.

*Andreas
Lauren-
tius.*

But in particular, it shineth no where so ample, as in the face and countenance: wherein (as *Laurentius* saies) the beams of the *divine Majesty* so shine that all other creatures tremble at it, especially in *Women*: for in them all men admire and love it: and all creatures else feare and tremble at it (like as at fire from Heaven:) nay the Lyon (the most fierce amongst others) feares it, and rages more against Men then Women: as giving more honour and reverence unto their countenance

Pliny.

nance. For the glory is so great; that as the Sunne when it ariseth upon the high places of the *Lord*, so is the beauty of a *good Wife*, the ornament of her house.

And as the cleere light is upon the holy candlesticke; so is the beauty of her face in a ripe age; The *Symmetrie*, and powerfull splendor whereof, hath not onely a property, by opening the hearts of the beholders, to make them discover their own secrets (as we have examples enow in Scripture, by *Sampson*, &c.) but it is the discoverer of it self and the most secret affections, dispositions, and passions of it own heart.

Vultus est animi Imago; the countenance is the Image of the mind.

Cicero. *mind* saith *Cicero*: And in another place: *Frons est animi Janua*; the brow is the gate of the mind, so that the gate lets forth the Image; that you may soon see what the mind is. If therefore the *Image* of the *mind*, and the gate it stands in, be so faire; surely the *mind* it self in *women* (which is the *spirituall beauty*) must needs be *faire* and *heavenly*: yea though they should deny it to be so, with their *own tongues*, or any *detraCTOR*,
Seneca. for them, *Vultus loquitur quodcunque negas*: the very *beauty* of the *counenance* it self would convince them, and declare it lowder.

But as in the *Heaven*, the *Sunne* and *Moon* (the greatest lights) beare greatest sway;
and

and make greatest show : so in the countenance, the *Eyes* sparkle forth greatest *beauty*, and declare most the effects of our mind. *Oculos natura nobis dedit*, &c. Nature (saith *Tully*) *Cicero.* hath given us eyes; (as she hath given eares to Horses, Lions &c.) that they may declare the motion of our mind. *Oculus, Lucerna corporis*: the eye is the light of the *Body* : and indeed not only the light whereby we see what is in others, but the light whereby others see what is in us. For (as *Salomon* saith) *a wise mans eyes are in his head; but the eyes of a foole are in the foure corners of the world;* and rowling every way : So that (it seems) *wisedome, folly, anger, pleasure, grief, envy, mirth, sadnesse, chastity or whoredome;*

dome, appeare not from us, in any one part so apparently, as in the eye, nay in *Women* (in whom indeed they are fairest and most powerfull) they do shew certain signes of *Barrennes*, and *Fruifulnes*, which (in that Sex) is greatly to be respected, as *Aristotle* testifieth.

But as they discover much in *themselves*; so have they a very great power in ruling the *affections* of others. For from their *beams* (saith *Johannes de Baptista porta*) proceeds *health* or *sickness*, *love* or *hate*, *life*, or *death* to the object that they view, according as they earnestly behold it (either in *love* or *hate*;) *Nescio quis teneros oculus mihi fascinat agnos* (saith *Virgill*;) And the same is confirmed by *Plutarch*: for (as he saith)

saith) *The eyes of faire and beautifull women, kindle fire (like the Sun) in the very hearts and soules of their lovers; though they look not on them but a farre off.*

From whence grew (no doubt) the opinion of *Strato* Strato, (the Philosopher) who held that the commanding part of the *Soule*, remained between the *Eyes*: seeing that he saw so great power in them, and their affection.

But if I should write of all the particular beauties in *Womens* faces, I should draw this part (which even already growes too long) much farther then it ought.

Wherefore to conclude this point; take the generall commendation of the *face*
(out

And. (out of *Laurentius*) thus: In
Lauren- the face onely is the particu-
tius. lar seat of all the *five Sences*
(because it is called the Image
of the mind.) For in the *brows*,
loftines; in the *Cheeks*, grace;
in the *Chin*, majesty; in the
Forehead, wisdom; in the
Visage, beauty; and in the
Cheeks and *Chin*, honesty
dwelleth: in it is the diffe-
rence of *Age* and *Sex*, and the
signes of life and death to be
perceived, and it is this a-
lone, that allures and winnes
the eyes of all *Men*: Therefore
it cannot chuse but be very
beautifull. I will but even
touch the *hands* and *breasts*; and
then proceed to the *beauty* vo-
call.

The Instrument of Instru-
ments (the *Hand*) as it is of
singular

singular use in the body: so deserves it in *Women*, as singular observation and commendation. For nature delivering *man* naked into the world; (neither armed with hoof or tooth for his defence) gave him yet two things, wherein he is armed far more excellently, then any other creature; that is to say, the *mind* and the *hand*. The one to advise, the other to execute.

And indeed, if we curiously advise with the Palmisters, we shall find the *Mind* written in the *Hand*. For in the lines and circles thereof, (like our nativity in the Starres) is set down, the manner of our dispositions (be they good or bad.)

Moreover, as the *mind* is written in the *hand*: so is it a fit

*The beauty
of the
Hand.
ὀργάνον
ὀργάνων.*

fit *companion* of the mind. For we may observe it to be the chief *agent*, and best *interpreter* of our words and meaning; which with lively *action* it sets forth and expressees in such sort; that if the tongue were *missing*, it would most aptly supply the *place*.

For with it we call unto us; we give *leave* to depart; we *command*; we *intreat*; we *threaten*; we *promise*; we *salute*; we *strike*; we *give*; we *receive*; we *make*; we *destroy*; we *defend*; we *offend*: so that it is (in the morall of a *building*) like the guard for defence; the Usher for entertainment; the servant for employment; the Cater for the provision; and the Cook of the provision.

This

This excellent and necessary part, is in *women*, much more *delicate* then in Man; and hath qualities *equall to all his*, and some farre *above* them: For *she* doth not onely such *grosser* workes and actions of *meaner* estimation, as well as *he*: but expresseth all *musicke*, with as swift motion and performance (together with such *arts* and *works* of *curiosity*) by reason of the slender *softnesse* and *nimblenesse* of her hand; as are too hote for his *fingers*.

But one thing more I will observe (out of *Agrippa*) from *Agrippa*. the hand, for the greater commendation of this creatures *purenesse* and *innocency*, (a gift given unto them inseparable, even in *nature*:) that let men
wash

wash their hands never so often, they shall still foule and trouble the water: But let a Woman wash them (but once) clean, and she shall after foule it no more.

To conclude this point: the hand (among the Ægyptians) was a *hieroglyphick* of fortitude.

And therefore they that require [*auxilium*] help, took hold of the *right hand*; (not of the *left*) which was a *figure* and *pledge* of *faith*: to which may be *alluded*; that as *Woman* was made [*auxilium commodum*] a fit faithfull and right hand help, for Man in all his vocation: So it is even expressed in her by *nature*. For as (*Pliny* and *Hippocrates* observe) though many Men are oftentimes wholly *left-handed*, Women are very *seldome* so, or never at all.

Pliny &
Hippocrates.

For

For the last (I mean) the *brefts*. As in *medio consistit vir-* *The beauty of the Brests.*
ius; so between the *head* and *hands* of this building, remains to be spoken of the *brefts*, the *beautifull* and *vertuous springs* and *fountaines*, that not onely adde *beauty*, but *utility* to the whole *ædifice*.

The *best* commendation of a *house*; is, that it stand in a good *aire*, and be well *watered*.

The *first* of these is observed to be in this *building*, out of the *etymology* of her *name*, (by *Bartholdus*) *Mulier quasi* *Barthol-*
mollis aer propter puritatem; a *dus.*
sweet and pure aire.

And the *second* is made good in the office of her *brefts*: which are the *springs* and *conduit heads*, which are commended in their *forme*; their

their *place*; and their *use*.

First for their *form* : they are round: a *figure* most *capable* of all others; and fittest for them; seeing they must contain (like *fountaines*) moisture for nourishment.

And they resemble in making too little *hills*, or mounts, pleasantly garnished with disparted and streaming *veines*; on whose *tops* arise the Conduit heads (in *hem* like *Strawberries*,) from whence proceed the *streames* so much commended, both for *food* and *physick*.

This *form* (imitating the *world*) is very beautifull.

From the observation of which, the *skilfull* beholder shall not onely distinguish the *difference* of *Sex*; but also of *age* and

and health in women; as *Lauren-*
ius noteth.

Secondly, for the place: they
are not set in the lower parts of
the body, (as in other crea-
tures) but (to preserve modesty,
and for comlinesse sake) in the
very breast neer the head, and
right against the heart.

For this cause (as *Plutarch* Plutarchi
saith) that women (being most
loving and tenderly affected to
their children) might at their
greater ease, in the earnestnesse
of their love, both feed with
their milke, imbrace with their
armes, and kisse with their lips
their children at one time to-
gether: which they could not
doe were they placed else-
where.

Lastly, for their use. First,
they are to feed: and to that

G

end,

end, they are indeed with *milke*, and such as no other creature hath. For there is no *milk*, (whatsoever) so *nourishing*, and cherishing in effect, nor so *sweet* and *honied* in *tast*, as that of a *woman*. Which *milk*, it is possible for them to have without the help of *Man*, (as *Hippocrates* affirmes.)

Hippo-
crates.

So that, seeing she is compared in *Ecclesiasticus*, to a *possession*: and in the *Proverbs*, preferred before a *possession*: she may well be *likened* to that holy habitation and *possession*, (the Land of *Promise*) which *flowed with milk and honey*: or, with *honied milk*, which was promised to those that feared *G O D*: For she also (being so *indued*) is both the *gift* and *promise* of *G O D*: Whose *breasts* have

have the properties of a *Possession* also: First, to *feed*, (as I have said:) Secondly, to *Defend*; for with their round *fleshinesse*, they protect and preserve the *Heart* from outward *stormes*, more safely then those in *men*. Thirdly, they do *adorne* the habitation: And therein not onely give *delight*, but satisfaction to man.

So that as a *man*, content with his owne *possession*, which hee hath *obtained* from the *Lord*; he neither *can*, or ought *desire* more. (Which is well advised by *Solomon* in the *Proverbs*; *Rejoyce with the wife of thy youth, &c. Let her breasts satisfie thee at all times, and delight in her love continually.*

So that both *delight*, *profit*, and *satisfaction*, proceeds from
G 2 this

this *form* of hers : as is declared sufficiently in the description of the *beauty* of her *face*, *hands*, and *brests*. And thus much for the *beauty Corporall*.

Vocal
beauty.

For the *beauty Vocall*, which is in *Women*.

It is such as makes them no whit *inferiour* (but rather *superiour*) to *Men*. And it is of good consequence for their commendation.

First then (in generall) for the *voyce*: Though it have neither *dimensions*, *proportion*, or *substance*, (whereby it may be seen or felt :) yet is it like another *face* and *visage* in *Man* and hath many of the same *properties*. For it not only (like the *face*) distinguishes *Man* from *beast* : But *Man* from *Man*, and *Man* from *Woman* :
who

who (being not in sight) are as well known by their *voice* as *countenance*; and much sooner : (as *Pliny* testifies.) Pliny.

Moreover, it is so singular an ornament to the body; that *Zeno Cittius* was wont to say, *Vocem esse formæ florem*: that the *voice* was the very flower (or chiefest *grace*) of a good *form*: For the *eloquence* of the *voice*, commends the *form*, as much as the *form* commends *eloquence*: Nay, it not onely sets forth the *form*; but declares the disposition as well as the face: For a *soft*, *gentle*, and *tender* *voice*, declare a *gentle*, *tender*, and *tractable* *Soule*, and affection in the *body* that owes it: as that excellent Scholar (*Michael Scot*) hath well observed. Mich.
Scot.

Wherefore, the *voyce* in *women* (being much more *gentle*, *tender*, and *delicate*, then in *men*) declares, that in the *modesty*, *gentlenesse*, and *sweetnesse* of affection, they far surpasse them. Which may be observed even in this : that *men* also (while they are in their *child-hood* and *infancie*, free from *unbridled* affections, full of *tendernesse* and *pitie*) are *voiced* like *women*; whom (in *disposition*) they resemble: But (being once grown to more *hardnesse*, and inclined to more *unbridled immodesty*.) they change their *voyce* with their *manners* : Which is observed *not to happen to Women* : whose *voice* continues still in their first *purenesse* and *innocency*.

More-

Moreover, man hath no *use* of his *voyce*, that *woman* hath not, and as excellently: For,

First, her *eloquence* is as *sweet* and *plentifull*.

Secondly, her *speech* more *pleasant*, and *fluent*. And good reason: For, seeing her *tongue*: is her *chiefeft weapon* of *defence* therefore she ought to *handle* it the *readiest*.

Lastly, their skill in *Musicke* hath not beene meanelly *praised* by *divers*: But their *means* of *expressing* their skill, (especially, in *voyce*) so farre excels above that of *mans*; that all they are said but to *feigne*, that *seek* to *imitate* it.

Wherefore *Ovid*, (that well Ovid. knew what gave an especiall ornament to a good corporall forme) above all things

advised *women* (who are so *angel-like voyced*) to learn by *musicks rules*, to order it: Seeing, in his opinion, it gives them much grace: which he expresses in these verses:

*Res est blanda canor; discant
cantare puellæ:*

*Pro facie, multis vox sua, Læ-
na fuit.*

To sing is good: learn that (in any case:)

The *voyce* hath oft been
broaker to the face.

*Beauty
spirituall.*

Lastly, I should (with like brevity) speak of the beauty *spirituall*, and inward. At the *fairenesse* whereof, you may guesse by the *Physiognomie* of the face, and the rest: But because I intend to speak of
their

their *vertues* (which is the *true beauty inward*) by it selfe; I will referre you thither.

And (to make this *corporall* and *vocall* beauty compleat with the *forme*) see if it hold good with the description of an *absolute beauty*, in *Paulo La-* Paul La-
mazo (who was a cunning mazo, Painter, and could well judge of *beauty*.)

Beauty (saith he) is compleat in *forme*, *motion*, and *action* of *head*, *feet* and *hands*.

For the *forme*, you have already heard what it is: For the *motion*, I wil only translate you a piece of *Agrippa*, (who Agrippa joines it to the *forme*, and stands wondring at it:) *Adde to these* (saith hee) *their modest pace and gate; their more comely behaviour; their more war-*

thy carriage; together with the whole Symmetry; and order of their whole body, in figure and habit, every way most beautifull. Not any sight in all the order of Creatures, being so miraculous; nor any miracle, so worthy the sight: so that any (but a blind man) may see how God himself hath gathered together what beauty the whole world is capable of, and placed it in woman, that all creatures should stand amazed; and (for many causes) should love and honour her: in so much that not only men, but incorporate spirits have very often most earnestly affected, and doted on their beauties. Which is not a false opinion, but a truth confirmed by many experiments. Thus far, Agrippa.

If then, a large, spacious, and faire building, where nothing

thing is *scanted*, nor any *uncomelineſſe* ſcene; but all the *pillars*, *nerves*, *joints* and *cover*, have their full meaſure, ſmoothneſſe, and roundneſſe, in the ampleſt manner: the *eyes*, *fuller*; the *cover* *larger*; the *face*, *fairer*; the *gate* and *geſture*, more *modest*, and *comely*: If (I ſay) all theſe may bee preferred before a *narrow*, *rough*, and *ſcantie* cottage; then may her *body* be preferred and commended before *his*; whoſe *joynts*, *ſinews*, and *muſcles*, are more *ſhrunk*; and whoſe *bones* and *ribbes*, (for want of ſoft *fleſh* to *cloath* them) are more *diſcovered* through the whole *body*, then *hers*.

Which thing is well *knowne* to the beſt and moſt judicious
ſpoken

workemen: who (if they intend to draw a perfect *figure* indeed) take their *dimensions* from the *womans body*; and not from the *mans*. Which is (in truth) the *fairest*; and though much more *hard* to imitate; yet much more pleasant to behold.

And this for the beauty *Corporall* and *Vocall*.

The use of Beauty. There remains the use, that redounds unto man for them both: Which is (as most things else that are for his sake) of two sorts, (*Pleasure* and *Profit*.) From the *voice*; in the *musique* thereof (to which no other is comparable) hee receives much pleasure. And though other creatures (as birds) are indued with *musicall tunes* and voices (in their severall

severall kinds) for *his delight* : yet hee receives not the *pleasure of communication*, with *sence and reason* from any of them, but from *woman* onely : yea much profit.

For from *their voice* men learne to frame *their owne*, to be understood of others. For in our *infancie*, we learne our language from them.

Which men (therein not ingratefull) have justly termed our *Mother tongue* : but for the *Profits and Commodities* that proceed from *their Body* (omitting the *pleasure* that it gives in the beautilous forme) they are so great, that *Pliny* is ama- Pliny. zed to write them, and holds them rather miracles, than effects of *Nature* : some few I will recite from him.

First,

Phile-
mon.

First for the *roofe* (or *cover*) of this house (the *haire*) which (like *Philemons* thatch of gold) covers a Temple where the *Gods* abide, it is of much vertue : For though Men lay the fault on *woman*, for being over-familiar with the Serpent in the beginning, yet (not onely at that time) was it *promised*, that her *Offspring* should breake the *Serpents* head for amends : But (at this day) the *haire* of her head (being sacrificed in fire) the very smoake thereof drives away all *Serpents* from the place (saith *Pliny*.)

Secondly, seeing many mischances and wounds in this world happen unto miserable Man (who will yet be called and accounted *womans* head;) there

there is a remedy even from her head appointed for him. *The ashes of a womans haire* cures the wounds in the head: Nay, it is so speciall a cure for *Man* (as he describes it) that it heales even contraries for his sake. For it takes away the flesh of *wartes*; and excrescences in the body, and (contrariwise) addes and fills up with flesh hollow and *eating ulcers*.

Moreover, from the *milk* of the *Breasts*, proceeds not onely nourishment to children, but *help* and *medicine*, both to the *eyes* and body of *Man*: Yea even to dumb and reasonlesse creatures: For if but a dog tast of it, he will never run mad. I omit not only the generall benefit, by the most necessa-

ry

ry difference of Sex. But many other things to the *Physitians*: whom it better becomes to dispute thereof.

Pliny.

Concluding this point still with the same *Pliny*, who observes her body to be so naturally inclined to *doe good to man*; that if any thing do but touch her, it shall be a medicine for him: For he affirms, that if the head be but bound with a *womans haire-lace*, it presently cureth (or much abateth) the grievous paine of the head-ach.

Thus have you heard in the description of the *forme*, what it is like, how beautifull, both *Corporally* and *vocally*:

And lastly, how *helpfull in use* to man.

Which *Section*, you must pardon.

pardon in the length; for this argument hath caused others to write *whole volumes*; and therefore a few leaves may well be forgiven me.



CAP. VI.



HE next (that 6. *Name* comes in order to be handled) is the *name*.

First then, that it may appeare, that this observation of the *Name*, is no idle nor unnecessary commendations to the *sex*:

I will (*first*) in generall deliver what the *civill* Law, and the Nations themselves (both *Jewes*

Jewes & Gentiles) have thought of names, their force, and vertue.

The Civill Law hath a rule : *Condemnari nemo debet, antequam nomen ejus delatum sit* : None ought to be condemned, before his name bee knowne. And their reason is ; *quia nomina plerumq; referunt mores illorum, quibus induntur* : because names (for the most part) doe expresse the condition of the person, on whom they be imposed.

This reason being (by much experience) knowne true ; hath made the wisest parents among the Nations, to have great care in giving of Names : and as great respect to names given.

Among the Gentiles, the Romanes, the most Famous) gave
not

not the *names* (of *Cæsar, Cicero, Caligula, Scævola, &c.* without some speciall outward, or inward observation of the *quality*, or *appearance* of the *Person*: And to names *given*, they had as great respect. For (as *Pliny* Pliny, saith) every fifth yeare, they sought out, with great care, *persons* (whose *names* were of good and happy *signification*) to present their *Sacrifices*.

More particularly: In giving of *names*, they observed *time* and *number*.

First, for the *time*: They were wont (as *Plutarch* Plutarch, testifies) to impose names sooner on *women children*, then on *men*: and their reason was, (as he seems to affirm) because they came soonest to *ripenesse* and perfection. Which seems

seems to be granted by the *Civill and common Lawyers*: For they make them capable of *inheritance, marriage and dower*, (with other benefits of Law) sooner, then *men*; as being sooner *usefull* in body and mind, then *they*: Which *Agrippa* observes to be no small benefit in nature, (or commendation) unto them.

2. Secondly, for the *Number*, which they gave: They were unto *men* (for the most part) three: as *Quintus, Fabius, Maximus: Quintus, Horat. Flaccus, &c.* but *Women* (ordinarily) had but two: as *Claudia Amyliana*, (as the same *Plutarch* affirms.) Peradventure, observing the rule of *Pythagoras*, who held the odde number to be *masculine*; and the eaven, *Fæminine*.

Plutarch.

Pythagoras.

Fæminine. From whence he drew a good admonition for the *women* of his time; that, in all their actions, they should be *eaven* and *square*; according to the *eaven* and just number of their *names*.

But (howsoever the *Roman* Gentiles did ordain :) it is plain, that the ancient *Jewes*, from the beginning, gave great respect to *names*, from the example of *Adam* himself. For, the *first thing* (wherein *God* would try the *wisdom* of the *Man*, that he had newly made) was in giving of *names*. For it is said: that the *Lord* brought all the creatures before the *man*, to see how he would call them: Gen. 2. 20.

Who (giving them apt *names*, according to their *natures*) did therein first expresse (as *S. Chrysostome*

Chryso-
stome.

sofome observes,) the great wisdom and knowledge given unto him by *God*, in his creation. Since whence, the discreet Parents of the *Jewes*, from the Spirit of prophesie, (or morall *reason*) have strove to give names unto their children of such signification, as they knew they would be, or desired they should be in their life and manners.

For example, some from their *disposition*, as *Esau*, (rough) *Jacob* (a supplanter :) *Jerobam* (resisting :) *Judith* (praising) Some from Office or *Calling*; as *Aaron* (a teacher :) *Sarah* (a Lady :) Some of Colour: as *Edom* (red :) *Naomy* (beautiful.) Some of accidents at birth: as *Benoni* (the Sonne of my sorrow :) *Ichabod* (no glory

&c.) And many other,
which the Scriptures, in di-
vers places take notice and
make use of : As in *Genesis* :
as he not justly called *Jacob*? for *Gen. 27.*
hath now deceived me these 36.
times.

And in *Samuel*, *Nabal* is his
me ; and folly is with him : *I Sam. 25. 25.*
whereby may be perceived,
that they had alwayes (both
the gift and the use) speciall
respect to names, and their sig-
nifications. And indeed, he that
will observe the care was had
for the giving of names in the
old Law : yea, and from the
beginning of the World,
when men were most industri-
ous, he shall easily (out of the
very name almost of every
particular Man, or person)
read his disposition, and the
whole

whole story of his life; they are so full of *prophetickall mysteries*.

It seemes then (both by *profane* and *divine* observation) that *names* both *dignifie* the *persons*, and expresse the *qualities*.

Wherefore we must thinke, that *woman* (in the making of whom *God* expressed so much *art*) cannot also want a *name* of as great excellencie, to *adorne* her; and of as vertuous *signification* to expresse her.

Wherefore (in discoursing this ornament of *name*) I will observe but these *three branches*; and that which shall *naturally* spread it selfe from them.

1.
Who gave
the Name.

First, who gave the name.

Secondly, when it was given.

Thirdly, what it was.

All

All which though they
seeme in particular to adorne
and commend the *first woman*
onely; upon whom they were
bestowed personally and at
the first: yet (as the oyntment
that was powred on *Aarons*
head, went down to the skirts
of his garments :) And as the
first names and *natures*, which
were given to the *first crea-*
tures, of *heaven* and *earth*,
(yea and to man) doe still con-
tinue unto all their kind unto
this day: So all those *names*,
dispositions, *offices* and *honours*,
(imposed on the *first woman*, in
her *Creation*) doe still descend
(as hereditary glories) unto
all her daughters unto this
day.

First therefore to begin with
the person that gave the name.

H

It

It was not a *woman* (who might, perchance, have favoured *her own Sex* :) but it was *Adam*; the *Man himself* (that you may see, there was no partiality to hinder the honour it gives her.) For had he found any evill in her nature, or espied the least fault, or inconvenience, in her disposition; it is likely he would have left it in her *name perpetually*; and given her *such a one*, as should have expressed some such *vices*, as *men* do (at this day) with singular *delight*, lay on all the *Sex*, (as derived from their *first mother*) and would (no doubt) have quickly found a time to cast it in her *teeth*. As may easily be gathered from the *after story*: where, when he knew not how to
excuse

excuse his owne disobedience; hee could espy a mote in her eye, at the first dash, and cast all the blame on the poore woman, (who if she offended her husband, did it (as some think) in kindnesse, finding the fruit faire :) and not of maliciousnesse (finding the evill :) For her eyes were not opened, till shee had eaten.

But *Adam*, being at that time (when he *married* her) a Man of the best wisdom and cavenesse, (as one into whom God *himselfe* had newly breathed his spirit of *understanding* and judgement) imposed upon her a *name*: which out of the depth of his owne knowledge, he well perceived, shee both well deserved, and best fitted her disposition: as wee

H 2 shall

shall see hereafter. So that the *person* (naming her) being of the contrary *Sex*; and one that would not spare her faults, even before GOD, but would have told him to his face; *The woman that thou gavest me, did it*: It may seem there was small *favour*: but that it was given even as the truth constrained.

If *Adam* (after his fall) had likewise had the naming of *himself*; (as he had of his *wife*;) no doubt, but that he would have dealt *better* with *himself*, then to have been called *Adam*, (*Earth*;) But GOD, to curb his pride, imposed that *name* first on him; when there was none else to *name* him.

That (thinking humbly of
himself)

himselfe) without despising of the *rest*, he might give due *names*, (and therein *honours*) unto others, according to their *natures* and dispositions, without *partiality*.

Adam then (the *first man*) gave the name unto the *first woman*.

But the reason why he (rather then the Lord that made her) should doe it, seemes (unto some) to be this; that the *man*, in naming her *himselfe* with a good and *significant* name, (according as hee knew, shee *deserved*) should have the greater guilt and sinne; if that (at any time after) he should either *miscall*, or *mis-treat* her.

Albeit others thinke, that hee thereby expressed him-
H 3 selfe

selfe to have greater *authority* over her.

But by that *rule*, some women might claime authority over men: seeing it is evident in Scriptures, (and elsewhere) that *women* have more oftner given *names to men*; then *men to women*: (as is plaine in *Genesis*, *Iudges*, and *Ruth*, &c.)

And it is more then probable; that as the *man* named the first *woman* (that was *made after him* :) so the *woman* named the first *man*, that was borne after her: For the text saies, *Shee bore Caine*, (that is, *a possession* :) and said, *I have obtained a man of the Lord*.

Caine,
Gen. 4. 1.

It should seeme then, by her interpreting of his name, that shee her selfe had given it unto him: (As may bee seene in the

the examples of *Leah* and *Rachel*; who *named* the twelve Patriarchs; and in the daughter of *Ely*; and in the mother of *Samuel*.

All which (having the privilege of *naming* their sonnes) gave them names of signification, and expressed afterwards the *reasons* that induced them so to doe: as *Eva* in like manner had done before them.

If therefore, man may claime authority over *woman* by naming the *first* that was *made*: Shee may claime also *preheminance* over man, by *naming* the *first* that was *borne*.

So that here you see, first; who it was that gave the name, *M A N*.

Secondly, that he was *one*

H 4

who

who understood what hee did.

Thirdly, *unpartiall* on her side.

And fourthly, that by *gi-ving* it, he bound himself to observe her.

2.

When the
Name was
given.
α Isha.

Secondly, I observe the time, when he gave her *name*. It was *not at once*; but as her name was of *two sorts*, (the one of the *Genus* [*a Woman*:] the other of the *Species* [*Eva*:]) so he gave it at *two times*, and upon severall occasions, after sufficient *tryall* and *deliberation*.

The *first* was the *last name* he gave to any thing before his *fall*: And the *last* was the *first name* he gave to any thing *after his fall*. So that in his *felicity his last care*, and in his *misery,*

misery, his *first care* was for the *woman*.

Neither of her names was given by *chance*, or *suddenly*; but by good *advice*, and after good consideration: As *Adam* himselfe would have you know; when he sets downe his *reasons* for them both: (as hee did not in naming any thing *else* before: To the *first* name, his *reasons* goe *before*; and to the *second*, they come *after*.

For where he first calls her *woman*, these words following [*because she was taken out of man*] Gen. 23. are not the reason; but the explanation of the reason, which goes before: which are these words, [*This is bone of my bone, and flesh of my flesh*:] For when GOD had brought
H 5 her

her to him; he first *viewed* her, and beheld her *well*; and when hee could finde no *fault*: but that (according to Gods promise before) she was *Commodum auxilium*, in all things: the very consideration, that shee was also *bone of his bone, and flesh of his flesh*, grew to be the reason of her name; which hee (*after*) explaines, in saying: *She was taken out of Man.*

This reason therefore goes before the *first* name of her *Sex*: to shew, that *Adam* (*before* hee named her) had a great care to view and consider her *nature* and disposition; ere hee could finde so *apt a name*, and so full of *mysterie* to adorne her. Which till he had *well* advised, he gave not.

(B.)

For the *second*, (which was her

her *proper name*) it was impos- ^{Eva,}
 sed on her *after the fall*. And
 the reason for it, is rendred
 by *Adam* (*after* he had called
 her by it, and not *before* :) as
 if he did acknowledge *that*
name to be made to his hand,
 and without his *study*.

And therefore he sets the
 reason *after* it. For, when
 G O D had given a promise of
life, in the seed of the *Woman* :
 he could easily conclude to
 call her, the *Mother of the*
 (c) *living*. So that both were (c)
 given to dignifie her, in re- ^{Chavah.}
 spect of the *time*. ^{Gen 3.}
^{22,}

For as to her *first name*, *A-*
dam, before his *fall*, in his in-
 nocency, and greatest per-
 fection, (when he enjoyed his
 own *free will*) took great
 deliberation before he gave

It :

it: So for her *second name*, after his fall, (and in his weaknesse) God himselfe helped him with a reason, that it might bee as *mysticall* as the other.

From these circumstances of the *Time*, I observe these three things.

a. *First*, in that her two names were *last*, before the fall; and the *first*, after the fall, (which *man* tooke no care to bestow with such consideration upon any other creature,) there appeares (as I have said) the *care* and *love* he had to his *wife*, (both in his *happinesse*, as a *Companion* of his jey: and in his *unhappinesse*, as a *comfort* in his *misery*:) his minde being (*first* and *last*) on her.

Wherein he shewed a good
pre-

precedent for all his children,
(even to this day) of *love* and
respect towards their *wives*.

Which, if it were well ob-
served; no doubt; but the
quiet and *golden world* of time,
would againe returne unto
us.

Secondly, in that he gave not
her *first Name*, (when he him-
selfe was in *perfection*) with-
out good *deliberation*; and then
such a one as much *dignified*
her: hee may *herein* teach the
rest of his *Sonnes*, (if they will
ever strive to *perfection*) that
they never *miscall*, or give o-
ther names unto women,
(especially unto their *wives*)
but such as shall *dignifie* and
adorne them.

Thirdly, and lastly; as hee
presumed not to give the *se-*
cond

B.

γ.

cond name unto her *after* his fall, (and in his sinne and weaknesse ; when his understanding was more *darkned*) till he perceived *good reason from GOD* ; (in that she was the *Mother of life* :) so would he teach his children in these latter *dayes*, (so full of sinne and bould *ignorance*) not to *presume* in giving any *titles* unto that *Sex* : but such as may (according to *Gods* first ordinance) declare them to be, not onely the ordinary *givers*, in our selves: but the *continuers* (of our *life* and *name*) in our children and posterity ; till *Adam* and *Eve* rise again to meet their off-spring.

Lastly, (for the *names* themselves :) they were of two sorts, (as I said before,) *Isha* and

and *Eva*: The one generall to her *Sex*: the other, proper to her *Person*: Yet both having relation to the posterity of her *Sex*; as well as *Ish* and *Adam* have, to the posterity of his *Sex*. 3. ^{what the Name was.}

In these two names are contained two mysteries; the one of this life: the other of the life to come.

But (first) of the Etymology of these names; and (after) of the mysteries. 1. ^{Ish, from}

We will begin (first) with that which was given her first: and that was *Isha*, being a name (if we respect but the bare Etymology) derived in the feminine gender, from *Ish*, the name of man, according to the Hebrewes. Which names, Tremellius doth hardly expresse (in Latine) otherwise then by *Vir* and Tremellius.

and *Vira* : And is faine to make an *improper* word, to shew their *neerenes* in *Hebrew*.

Wee in *English*, to expresse the force of it, may as properly say (*Man*, and *Mannesse*;) or indeed, (*Man* and *Mann's*; that is, *belonging to man*: For so it comes *neerest*. For it properly signifies, not a *woman* alone: but the *woman* of the *man*, (or *mans woman*; or *wife*;) But the word which we translate for it, is *woman*: being (as the *other*) the name of the *Sex*; and is *significant* enough of it selfe: As we shall see after.

Notwithstanding the *first originall name* (in *Hebrew*) is most of all to bee considered: because it was the *first* and most significant: and
that

that was written, *וַיִּשָּׂא, Isha.*

In the giving of which, *Adam* strove to shew the singular neerenesse between *Man* and *Woman*: and (therein) sufficiently shewed the force and strength of his wisdom. For he seriously considered, (ere he *named her*) from whence she was taken; for what *purpose*; for *whom*; and whither she must return.

She was taken from *his side*; for a *helper* for him; and to his *side* she must return, [*They shall be two in one flesh.*] So that he must forsake Father and Mother for her.

Therefore he concluded, she should be *Isha*; joyning her unto his own *name*, by *adding but one letter*; (as *GOD* had added and joyned her unto

to his *body*, by taking but *one Ribbe.*) So that as her body was taken from, and joyned unto *his*, by God: so her *name* was taken from, and joyned unto *his* by *himselfe*. To shew, how well hee did approve of Gods *goodnesse* unto him in this *bleſsing*.

Wherein (as I ſaid) hee *ſtrove* to shew how *neerely*, and how *firmely*, man and woman are conjoyned: which cannot ſufficiently in *one word* be rendered by any *language*, ſo well as the *Hebrew*.

But among the reſt, our *language* comes not fartheſt behind, in expreſſing it to the *fiſt ſenſe*. For as *he* is *Iſh*, (of whoſe name *Iſha* (the woman) is formed:) So we ſay, ſhee is *Iſha* (the woman; or *Womb-man*.)

out

W^cman, or
Womb-
man,

out of whose *wombe*, *man* is formed: For that is our old *orthography*, as *Verstegan* witnesses.

To which I could adde (if it bee lawfull) a new *orthography* for *woman*, in the *plurall* number; and write, not *women*; but *wee-men*, according to our pronounciation. Seeing indeed we are the same, and all of *one peece*.

And this will offend *none*, but such as will have them derived from *woe*, and call them *wo-men*: because they thinke it was long of them wee fell. In which they beleeve they have got a notable *argument* against them.

But till I come to answer this, let them stay their stomachs with this old *rime*:

How

How ill did hee his *Grammar*
skan,
That call'd a *woman* woe to
man?
For (*contrary*) who doth not
know,
Women from *men* receive their
woe?
Yet love men too: but what's
their *gaines*?
Poore Soules! but *travaile* for
their *paines*:
Then let them all (in this)
agree:
'Tis *woe* from *man*; if *woe* it
bee.

It should seeme (then) the
name is not so full of *woe* and
despite, as they would make
it: For the name of *woman*
hath been held so honourable
and helpfull, (even in our
owne

own *Nation*) that the highest *dignity*, that can be bestowed on that *Sex* (amongst us,) is expressed onely in that *name*.

For *Queen* (or *Quena*, as *Queen r.*
Verstegan writes it) signifies *woman or*
but *Isha*, a *woman*, or *wife*) and *wife*.
that is all.

But (to proceed to the
originall, *Isha*.) In it, *Man*
and *woman* are so neerely
joyned, and made *one*; that it
cannot be to us a *disgrace*, (no
more then for our Father *A-*
dam) to call them *wee-men*;
and all one with us, chiefly
if we consider of how great
excellency the name is; and how
great a *mystery* it containes : *The Myste-*
For (besides all this before-
said; which may be gathered
out of the *neerenesse*, and very
sound of the names;) *Adam*
had

had a further respect : For in this name hee contained a *mystery*. And such a *mystery* as containes many other *mysteries* within it.

Amongst the which, the *mystery* of *Christs* love to his Church, is none of the least : which the Apostle calls, *Magnum mysterium*. And that is compared to a *Marriage*. No *Marriage*. *marriage* more perfect; nor no couple so justly kept it, as *that*; and those whom God himselfe personally made. And that was the *first* : which *Adam* (considering) did (in his *Wives* name) comprehend all the *duties* of *Marriage*.

To which the conjunction of *Christ* and his Church, is *mystically* compared.

So that as her *body* being taken

taken out of his, became a more *excellent body* then his: So her *Name* (being taken from *his*) became a more *Mysticall name* then his: for from *ישבא* (*Isba*) may mystically be gathered:

First, the Author of Marri- *in which*
age. *five things*
observable.

Secondly, the Persons.

Thirdly, the duties.

Fourthly, what may best con-
tinue it.

And fifthly, what may dis-
solve and break it.

Of all these in particular, briefly, and first of the *Author.* *The author*
of Marri-
age.

The *Hebrew Cabalists* have observed that (in the composition of *Isba* *ישבא*) *Adam* took two essentiall letters of the great and divine name [] E H O - *He, and*
V A H] that is to say ה and ו: *lod.*
and

Aleph
and
Shinne.

and two other, out of his own name (א and ש:) of which (mingled and put together) he framed and made a *Name* for his *wife*.

In which (by this conjunction) he expressed both from whence she was taken, and who gave her unto him: thereby declaring *her* to be taken from *Man*, and acknowledging JEHOVAH to be the *Author* and *sanctifier* of this *marriage* and conjunction betweene him and his *wife*.

He and
Jod.

For without the helpe of those two letters (ה and י) *Ish* and *Isba*, could not be joyned into one name.

So that in her name (thus framed) the *Author* of this, and all other marriages, is set downe to be the *Lord* J E H O V A H,

V A H; who joyneth both together: without whom *Isba* cannot consist, nor any marriage or conjunction be lawfull or blessed.

Secondly, the persons in marriage are here expressed to be *Isb* and *Isba* [*Man or Woman*] both knit in one name by *Adam*; as they were knit in marriage by J E H O. V A H.

The persons joined in Marriage, Isb and Isba.

But if we will know more particularly of what quality the persons in marriage ought to be; we must examine what the estates of the first two were, wherein we shall find.

First, their Freedome.

Secondly, their Perfection.

Thirdly, their Age.

Fourthly, their Condition.

In whom 4 things are considerable. Their freedome.

I

First,

First: *Ish* and *Isha* were free persons and uncontracted, before GOD joyned them.

For man could not find a wife for himselfe, untill GOD made him one; who (though *bone of his bone*;) Yet none of his Wife, till GOD gave her. And therefore *Free*.

So should also the conditions of *after-marriages* bee: *Man* should seeke for his *Ribb*, (for his *Flesh* and *Bone*,) yet keepe himselfe *free and uncontracted*, till GOD bring one (as free) to give him.

Their per-
fection.

Secondly, *Ish* and *Isha* were perfect *Man* and *woman*; both for Age, Stature, and health.

S. Aust.

For as S. *Augustine* holds, they were created in that health, strength, and stature of body, which wee attaine

unto

unto at thirty (our best age.)
 From whence is taught the
 perfection of that state, as
 being a thing unfit for the
 sicke, weake, or Impotent.

Thirdly, *Isb* and *Isba* were
 neere one age, and hee but a *Their Age;*
 little the older. Which tea-
 cheth the equality of age in
 marriage.

Age and youth (in extreams)
 must not match; yet the
 man ought to bee somewhat
 the older; but not much.
 For the young Woman, that
 is wedded to an aged man,
 is not a *married wife*, but a
married widow.

So that the persons must
 not bee children under age;
 nor those that are twice chil-
 dren for age.

Lastly *Isb* and *Isba* were na- *Their con-*
 I 2 ked *ditions.*

ked, and were not ashamed. Both their minds were so free from Sinne, as their bodies were from imperfection or fault. Therefore they needed not blush at meeting.

From whence wee may learne, in what *naked truth* and *plain simplicity*, marriages ought to bee made in the sight of GOD: neither of them seeking (by dissimulation) to cloake or cover any cause or imperfection that should justly hinder, or barre that *holy Conjunction*.

But as *Ish* and *Isha* were married in the same nakednesse they were made; so they may also be conjoynd in that *naked innocency* and *modesty* of *mind* and *body*, as they were borne. From whence also, they

they may learne, how peaceably they ought to behave themselves in this holy estate; without fighting or unquiet striving; For *Ish* and *Isha* were naked.

Man was made so, and men are borne so: *Nos nudi creati sumus ad neminem ledendum*, saith *Zanchius*: Wee were made naked, that wee should hurt no body.

They that meet and imbrace naked, uncloathed, and unarmed, can intend no hurt, for they are (neither of them) fit to strike or defend.

Therefore when the married remember their *first Parents* were made so, married so, and themselves borne so, they should live in all love; and peaceable concord with

themselves: For G O D hath neither made nor given them meanes to hurt each other. For the married are joyned by love. And though *Ovid* say, *Militat omnis amans*: I rather thinke he meanes, *Militat omnis amens*: For *Propertius* held the truth.

Pacis (Amor) deus est, pacem veneramur amantes.

Love is a *God* of peace, and lovers love the peace: Therefore all strife and contention, whereby peace may be broke or hindered, must be banished.

3. Thirdly, in *אִשָּׁה*, the Duties of Marriage are contained: Which Duties are (generally and chiefly) two, Love and Propagation of children: both exprest by *Commodum auxilium*. Love is first, and seasons

Ovid.

Propertius.

The Duties of Marriage.

Love.

seasons all the rest. And it is properly the marrieds vertue; as *Fortitude*, is the *Souldiers*; *Temperance* the *Magistrates*, and *Iustice* the *Princes*.

And this dutie is expressed by *Adam* himselfe, when hee saith: that for her, *Man shall* Gen: 2: leave father & mother, and cleave²⁴ to his wife; and they shall be both one flesh: And therefore he clo- sed them both in one name: to shew that their love (that drew them together into one conjunction, from all others) should never part: But that they should continue together in one perpetuall bond and Societie, as they were taught by their names; which are both tied and knit into one in the *Name of J E H O- V A H the Lord. God is love;*
I 4 and

and the *Name of God* hath made *their names one*. Which teacheth them, that there ought to be *that love of God, (and godly love)* betweene them, as should keepe them alwayes in best affection together.

For the other duty of *Procreation*, injoynd them by the command of (increase and multiplie :) it is herein contained and expressed.

For as her name [*Isba*] (though it was taken out of his name *Isb*) containes his also : So her body (though it was taken out of his) containes his also by propagation of the same kind.

For as the *woman* is of the *man*; so is the *man* also by the *woman*, saith S. *Paul*.

1 Cor.
II. 12.

Which is well expressed in
our

our *English Orthography*, before named, of *womb-man*: not dissenting from that of the *Prophet*; *Mulier circumdabit virum.* ^{Jer. 31. 22.}

Which (though it was specially meant of our Saviour and the B. Virgin; yet) is it literally true in *nature*.

For all men are contained, bred, and propagated in women; which is expressed in this name, *Isba*: which (in like manner) comprehendeth his *Name*.

Fourthly, in *ישיב* is contained, what may best ^{4.} *continue marriage*, in the most commendable perfection: And that is *unity*. Of which they shall alwayes be remembered, if they doe but looke on the *womans name*. For (as I said) Gods power made their bodies

what may best continue Marriage in its perfection.

one flesh by conjunction: and *Gods name* made their names, one name, by *interposition*.

God is unity: And *unity* conjoined them: so that, if they doe but consider, that (in their conversation) *GOD is in the midst of them*, it shall alwayes be a meanes for them to walke as in his *presence*, without contention, in all concord and unity: Which is able to establish and confirme their holy conjunction, in all peaceable and happy continuance unto the end.

§. *Fifthly*, and lastly; there
 what may
 dissolve, &
 break off
 Marriage.
 may bee gathered from this
 name, (if it bee well considered) what may dissolve and
unknit this holy knot of marriage. And that is (the opposite to *unity*,) *Discord*: Which
 shall

shall never overcome them,
till God (which is *unity*,)
withdraw himself from them.

And this (I say) may bee
gathered from the name of *I-*
sha, אִשָּׁה. For take from
thence, י and ה (the two essen-
tiall letters of the high JE-
HOVAH; which makes her *I-* Jod and
sha, of *Ish* :) and there will re- He.
maine nothing but עֵשֶׂה (*Ignis*) Esh, fire.
fire: so take from *isha* (that
is, from *man* and *woman* in
marriage) the *essentiall* and ef-
fectuall blessing of JEHOVAH
(the high GOD which pre-
serves them in *love* and *unity*)
and there will remaine no-
thing, but *fire* and *rage*, *discord*,
and *jealous contention*; which
will soone consume, dissolve,
and disunite that holy band;
and leave them (at the last)
in

in danger of *fire eternall*, to their everlasting condemnation.

And as this name [*Isba*] cannot be divided, (in taking *Isb* from *Isba* :) but that the *man* shall remaine *alone*; and the woman without a name: so cannot the firme knot (wherein they were tied when it was given) bee at any time (through *discord*, or *adultery*) dissolved; but the man shall remaine *alone*, and the Woman without a *name*; at least without a good one.

Thus you see how *mysticall* this first name [*Isba*] is (the generall name of woman;) in that, thence may be gathered the *Author*, *Persons*, and *Duties* of marriage; what way
best.

best continue it; and what dissolve it.

A name imposed upon her by *Adams* natural and humane reason; and therefore (though excellent and significant) yet it containes but a *mystery* of *marriage*: which is an estate but for *this life*: for *in the life to come*, they neither marry, nor are given in marriage: as our Saviour saith.

Wee will therefore speake but a word of the *Second name*, containing a *mystery* of the *second life*. Which name, though it was pronounced by *men*; yet, was the reason given by *God*, ere hee imposed it: And therefore more *divine*.

Her *second* and proper name ^{2 Hev, Chava, or Eve,} was *Eva*: For which if we will seeke

Concer- seeke *Etymologies*, wee shall
 ning. finde enow, and their reasons.
 these *E-* First, from our owne lan-
tymologies guage of English, (though it
 (which may seeme little concernes it) *Verstegan*
 ridicu- will have it, *Eva, quasi Con simi-*
 lous to some) I *lis*: [*Even*] the same as *all one*
 desire the with her husband in office, and
 Reader likenesse. Others (in Latine)
 to consi- *Anagrammatize* it from *Eva*, in-
 der what learned to *Væ*: because (they say) she
 learned *M. Casan-* was the cause of our woe.
bon hath said: *Ex-*
ercitat. 15 But * *Peter Martyr* thinks, that
Num. 11. they are not well in their
Mos fuit wits that say so: *Ineptiunt, qui*
hic vete- *dicunt*, (saith he:) Rather lea-
rum, live ning to that of *S. Bernard*; *Eva,*
Curiositas (saith he) ut in vocibus *peregrinis*, quarû non ignorarent Etymon,
 (saith he) facagerent aliquid invenire, quod earum significationi
accõmodarent. Sic in dictionibus *Hebraicis*, Etyma *Græca*,
 aut etiam *Latina*, patres comminiscuntur: Non quod
veram originem ignorent (sicut *Multi* hodiè sibi per-
 suadent,) sed ex merâ illâ, quam dixi, *Curiositate*.
 And this he shewes by instances of the words, *Iesus,*
Pa'sha, Levites, & Baptisma. * *Peter Martyr.*

quasi

quasi Ave; all haile: or rather Ave, from woe: Belike alluding to that of the Angell Gabriel, who (when he brought the newes from heaven of the womans seed, that was comming to breake the Serpents head) began his salutation with a Ave, (a) Ave, [or Eva;] to whom it was first promised, and was now to bee performed with an (Ave) all haile, all health: or an Ave, a cleare deliverance from all woe of sinne and death.

These conceipts, derived from that tongue, let them that please, please themselves withall; for my part, seeing *Adam* spake no Latine, I can *ratione*, in probatis libris, ac lapidibus, inveniri. Hebr. *Chajah*, id est, *vixit*, *viguit*. Inde *Eva*, vel potius *Heva*, vel Hebraicè, *Chavvah*, ab *Adamo* sic vocata, quod è *Cestâ viventis facta*, *Mater omnium viventium hominum* futura sit.

hardly

hardly beleeye hee had any respect to this *Etymology*: but according to his owne *tongue* gave it, (as he interprets it:) because *she was the mother of all living.*

Shee is *Eva* then, *quasi* life, or *living.*

Notwithstanding, (not to dissent wholly from the *former*) this name, and the force thereof, (in effect) is not improperly expressed in the *former A'va*: For death (being the end, to which all woe and sorrow tends) hath (for its opposite) life: And *Eva* (being life) may well be turned into *A'va*: because it resists; and expells *woe*; which is the cause of *death.*

But to come to *Adams Hebrew Eva*, whose ~~owne~~ interpretation

wee

wee will take and follow: She is said by him to be *living*; or the *Mother of the living*.

In which wee see, that this name *Eva*, hath no coherence with either of both his, (neither *Ish* nor *Adam*,) neither in sound, nor signification.

Isha (her first name indeed) was taken from *Ish*, (his first name) which signifies *lively heat, force, and vigour*: But her second name [*Eva*;] was not taken from his second name [*Adam*] which signifies but *clay or earth*.

Somewhat was the cause (then) why shee was not called *Adama* (of *Adam*) as well as *Isha* (of *Ish*.) If wee will find the *cause*, wee must goe backe to the *Time*. For wee said, that *Isha* was given before
the

the fall, (when man knew of *no life*, but the *Present*; wherein he should never have died.)

And therefore (in a *mysticall fashion*) he framed a name for her, from the *best* of his; to expresse their neere *conjunction* and *office*, for that *time*; beyond which, (as then) hee saw not: But afterwards, when his eyes were opened, and that he perceived *two lives*, and *two deaths* before him (the one *temporall*, the other *eternall*;) and no comfort of hope in either of their *present names*, (for *Isba* could not serve; she was but a mystery of *this life*; and *Adam* was *earth*; and to earth must returne:) Being therefore at a *Nonplus*, God tells him the *womans seed shall break the Serpents head*. [*Christ*] shall overcome

come death, and give eternall life to his children.

From whence being inlightned, hee readily concludes, she shall be (not *Adama*, of the earth, but) *Eva*; the *mother of the living*.

From hence then, growes this name: From a *reason* given from *God*; and an approving voyce from *man*.

Which is (indeed) a mixture of *Heaven* and *earth* (as it expresses it selfe:) For the *name* which man gave himselfe, was but of this life: but when *God* shewed him of a *life to come*, he comprehended both in *Eva*.

So that *Eva* is both the mother of the *living on earth*; and of the *life in Heaven*. *I am the life* (saith *Christ*;) and *Christ* is the *seed of the woman*. Joh. 14.

So

So here is *Heaven* and *Earth* met: the *Sonne* of *God*, and the *seed* of the *Woman*; the *life* present, and the *life* to come.

And this is the *mystery* which then was revealed, but as in a cloud: but since hath inlightened the whole world.

Isba seemes (now) to bee of no stead; seeing in *Eva* the present and future life is contained. The present life of man shee maintaines in procreation, and being the *mother* of the *living*: and the *future* life, in being the mother of our *Saviour* (who is the *life* it selfe.)

So that if we raise our selves into the contemplation of the *life* to come, (signified in this name, *Eva*) wee shall quite lose *Isba*. *Mortality* shall put
on

On *immortalitie*: *Isba* shall bee translated into *Eva*. *Women* shall lose their name of *Isba*; they shall put off the name of their *Sex*: But *Eva* (the name of *life*) they shall never lose.

For in the life to come, they neither *marry*, neither is there difference of *Sex* or *Person*; but men and women shall receive like bodies, in eternall glory, according to the *similitude of Angels*. In which *likenes* and *similitude*, I leave them: And forbear also to torment the Reader with any *confutation* of unsavory objections, brought against that *Sex*, by the raylipotent *Linderach* (and others) who (it seemes) have forgotten that they were ever borne of their *Mothers*.

Luk. 20.
36.
ἰπᾶγγελοι

FINIS.





